

School of Ahlul'Bait

# Grade 5 Fiqh



Cover Design: Adil A Ahsan

**Shia-Muslim Association of Bay Area**

**Second Edition**      (Revision 1.0)  
**First Printing**      **September, 2011**

**Compilers and Co-Authors:**

Urooj Kazmi, Chair, Syllabus Committee,  
School of Ahlul’Bait, Shia-Muslim Association of Bay Area

**Editors:**

Sister Urooj Kazmi, Chair Syllabus Committee,  
School of Ahlul’Bait, Shia-Muslim Association of Bay Area

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**Contact Information:**

Any correspondence related to this publication and all notations of errors or omissions should be addressed to Syllabus Committee, School of Ahlul’Bait, Shia-Muslim Association of Bay Area at [saba@saba-igc.org](mailto:saba@saba-igc.org).

**Published by:**

School of Ahlul’Bait  
Shia-Muslim Association of Bay Area  
4415 Fortran Court, San Jose, CA 95134, USA  
[www.saba-igc.org](http://www.saba-igc.org)  
[saba@saba-igc.org](mailto:saba@saba-igc.org)

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## **Foreword**

The material presented in this document is a result of an effort made by the personnel of the School of Ahlul’Bait of the Shia-Muslim Association of Bay Area Islamic Center at San Jose, California in cooperation with several schools of Ahlul’Bait at London-Stanmore, London-Hujjat, Vancouver, Minnesota and Toronto.

We, at San Jose, looked at material from London-Stanmore, London-Hujjat, Vancouver, Minnesota, Toronto and Irvine's Islamic institutions, as well as that available at various web-sites to compile age appropriate textbooks for use by our students. We thank the institutions that were kind enough to provide us with the electronic files of their curriculum. We used some of what they had and added to it what we felt was appropriate. We included more worksheets and pictures where deemed necessary. We also added some new topics that, we felt are important to the students.

We had two important goals in mind while working on this document. First, introduce the students to the important Islamic concepts and beliefs that are crucial for him/her to know. Second, expose the students to as many Quranic verses and sayings from Prophet Muhammad (p) and his Ahlul’Bait (a) as possible.

We thank Hujjatul Islam Maulana Nabi Raza Abidi for his spiritual guidance. We hope future efforts will continue taking place until reaching our goal of having a strong, rich and unified curriculum for the schools of Ahlul’Bait for all ages.

**Syllabus Committee  
School of Ahlul’Bait**

## **Preface**

In this book, students are introduced to four more names of Allah. They continue to learn about ritual purity and the theme of mutahhirat started last year. They go over the preparations for salaah such as wudhu, tayammum, and dress for prayer. They learn the difference between Adhaan and Iqamah, and then go over the wajibat and the rukns of salaah. For continuity from last year a lesson on the awareness of the living Imam; and the especial occasions Hajj and Ramadhan are also included.

## **SECTION I: Islamic Beliefs (Fiqh)**



# Chapter 1: Adaalat

Adaalat = Allah is Just.

Allah's Justice does not mean that Allah is equal to everyone. Equal and just are not the same thing.

When the word Justice is used for Allah, it means **that He keeps a balance between the needs of all His creatures.**

In a town lived a doctor, a jeweller and a thief.



Doctor



Jeweller



Thief

In the morning, they all prayed to Allah to increase His blessings to them.

That day, the thief wanted to go and rob the jeweller. Instead he fell ill and had to go to the doctor.

The jeweller did not make much money at all that day, because it rained and all his customers stayed at home.

**Now let us study this story.**

The thief fell ill - so it seems that he was treated unfairly by Allah.

The doctor got an extra patient (the thief!) so it seems he was treated fairly by Allah.

The jeweller lost business because it rained, so it seems Allah treated him unfairly.

So was Allah Just to all of them? We see that fairness and unfairness does not describe *Adaalat* fully. To understand it we must realise that **Allah keeps a balance between the needs of all His creatures.**

Now let us study the story again.

The doctor *did* get blessings from Allah because he got an extra patient.

The thief *did* get blessings from Allah because his illness saved him from the sin of stealing.

The jeweller *did* get blessings from Allah because even though he did not do much business, he was not robbed.

So we see that **Adaalat** means that **Allah is Just because He keeps a balance between the needs of all His creatures.**

### **1.1 Critical Thinking: Allah's Justice?**

A boy named Muhammad was studying for his Math exam. Also in his class was Iman who needed to study for the exam. Muhammad was confident because he knew the information, so he decided to spend most of his time doing *dua* and praying to Allah that he would do well on the exam.

He did all his *wajib* prayers, and then did extra *dua* asking Allah to make sure he passed his math exam. Muhammad felt he knew the information well enough, so he did not spend any time revising his math. He was sure Allah would listen to his *dua* and help him on the exam.

Iman was also quite familiar with the information on the exam, but wanted to revise it as much as possible. She made sure she prayed all her *wajib salaah* and always did *dua* that she would perform well on the math exam. At the same time, she studied and became more familiar with the information on the exam.

On the day of exam, both Iman and Muhammad said 'Bismillah' and began their work. Iman quickly completed each question and did not waste time thinking about how to solve a problem. She had revised her math so many times, that the exam was simple for her.

Muhammad had no trouble with the first few problems. But as the exam got more difficult, he needed to slow down and think about how to solve the problem. Since he had not revised the information, he forgot how to solve it quickly. He wasted time thinking about each problem and was not able to complete the exam in the allotted time.

When the grades came in Iman fared far better than Muhammad.

## 1.2 Worksheet: Adaalat

1. How was Allah fair to the jeweller?

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2. When we say that Allah is Just do we mean that he will put everybody in heaven?

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3. How was Allah fair to the thief?

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In the story about Muhammad and Iman:

4. Why do you think Mohammad had so much trouble completing the exam even though he spent so much time praying? Why did Iman find the exam so easy?

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5. How does this story show that Allah is Adil?

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## Chapter 2: Asma' ul Husnaa

Asma' ul Husnaa means "The Beautiful Names" of Allah, which refer to His Attributes. There are 99 Attributes of Allah. In the Holy Qur'an, we find the following verses:

***Allah: There is no god but He; His are the Greatest Names. (20:8)***

***Say: Call upon Allah or call upon the Beneficent God (al-Rahman); whichever you call upon, He has the Greatest Names." (Qur'an, 17:110)***

***To Allah belong the Greatest Names; therefore, call on Him thereby, and leave alone those who violate the sanctity of His Names..." (Qur'an, 7:180)***

In order to familiarize ourselves with Allah's Attributes, it is best to refer to the Qur'an and ahadith. Imam Ja'far al-Sadiq quoted his forefathers that the Messenger of Allah used to say, "There are ninety-nine Attributes, one hundred minus one, of Allah; whoever counts them will enter Paradise." He is also quoted saying that whoever learns these Attributes by heart and comprehends their meanings (and acts upon them) will enter Paradise. Therefore, one should be familiar with the meanings and implications of these names not just with their count.

Each of the 99 names is not a synonym for 'Allah'. Each just refers to a certain trait of Allah. Together though, the 99 names or traits make up the name 'Allah'. So the title 'Allah' is all encompassing. It refers to *all* the attributes of perfection and beauty and represents One and Unique God. The term Allah is therefore the proper name for the Creator and Sustainer Whose Will holds supreme in the universe and who alone is worthy of the highest honor, the greatest respect and admiration and is the only object of worship.

Allah's Attributes describe His various powers and the entire creation manifests the Asma-ul Husnaa, The Beautiful Names. Each object in the universe reflects some power of Allah. His joy, His anger, His love and His magnificence flow through these objects. That is why when we look at this world we see beauty, grandeur, sublimity, strength, the power of joy, and even of destruction.

Prophet Mohammed (s) once said that we should "**Inspire**" ourselves with the "**qualities of Allah.**"

We should therefore learn, reflect upon, understand and recite the Beautiful Names of Allah and use them to call upon Him.

In this class we will concentrate on the names Al- Baree, Al-Hakeem, Al-Kareem, and Al-Baasit. The meanings are not absolutely equivalent to their synonyms in Arabic but are close.

Al- Baree = The Maker. He, who creates all things proportionately

Al- Hakeem = The Wise One. He who has wisdom in all areas, in every order and action

Al- Kareem = The Most Generous

Al- Baasit = The Extender

(Text derived from al-islam.org)

## 2.1 Worksheet: Asma' ul Husnaa

Define briefly then answer the question:

1. Baree: \_\_\_\_\_

**Question: What can he make?**

Answer:

2. Hakeem: \_\_\_\_\_

**Question: What is wise?**

Answer:

3. Kareem: \_\_\_\_\_

**Question: How is Allah generous?**

Answer:

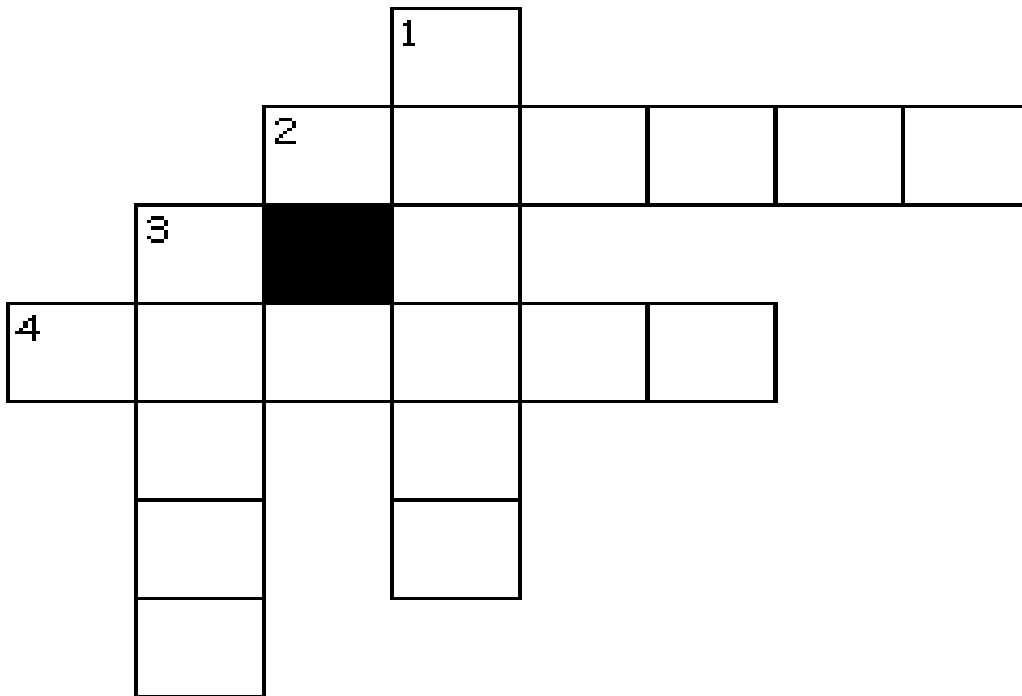
4. Baasit: \_\_\_\_\_

**Question: How is he the extender?**

Answer:



## Asma' ul Husnaa Crossword



Across

- 2. The Extender
- 4. The Most Generous

Down

- 1. The wise One
- 3. The Maker



## Chapter 3: 'Ayn Najis and Mutahhirat - Part 1

In Islam, the word *Najaasat* means “unclean” or “impure”. There are two types of *najaasat*:

1. *'Ayn Najis*: these are things which are inherently impure (impure from the beginning).
2. *Najis*: these are things which become impure.

A pure thing becomes impure when it comes into contact with one of the *'ayn najis*. For example, blood is considered an *'ayn najis*, whereas milk is considered pure. Now, if a drop of blood falls into a glass of milk, the milk will become *najis*.

There are ten *'ayn najis*. Here are a few of them: blood, corpses (dead bodies), dogs, pigs, kafirs, intoxicating liquids. For some of them, there are certain conditions that must be met before they are considered *'ayn najis*. For example, the blood of a human being is *'ayn najis* but the blood of a fish or a mosquito is not. One should refrain from the *'ayn najis* in acts of worship and in food and drink. For example, you cannot pray while you are *najis*, nor can you eat or drink anything which is *najis*.

However, many pure things which have become *najis* can be purified again. The agents or things which can purify these things are called the *Mutahhirat*.

### 3.1 Mutahhirat:

There are twelve *mutahhirat* and they can be divided into the following three groups:

#### A. Nature:

1. Water
2. Earth
3. Sun

#### B. Physical Change:

4. *Istihalah* (chemical change),
5. *Inqilab* (change in properties),
6. *Intikal* (change in place),
7. *Zawaalul 'Ayn Najasat* (disappearance of the *najaasat*),
8. *Istibra*;
9. *Remaining blood after slaughtering*

### C. Spiritual Change:

10. Islam,
11. *Tabbayah* (to follow),
12. *Ghaybatul Muslim* (Disappearance of the Muslim).

Each purifying agent has different characteristics. In this lesson, you will review the first three Mutahhirat, which relate to nature.

## 3.2 Mutahhirat related to nature

### 3.2.1 Water:

Water is the most common and widely used purifying agent. However, not all water can be used to purify things. The most common types of water that can be used to purify things are:

1. Rain water,
2. Well water,
3. Running water (such as a river, a stream, tap water), and
4. Kurr water — a body of water which is still and has a certain dimension (such as a swimming pool, a pond, a lake, a sea, an ocean).

The water itself must be pure before it can be used to purify something. Almost all solid things (such as clothes, carpets, furniture, fruits, pots) that become *najis* can be purified by washing them once with any of the above mentioned types of water.



WELL



STILL > KURR



RAIN



RUNNING

### 3.2.2 Earth:

The earth cannot purify as many things as water. In fact, it is very limited. It can only purify the soles of the shoes or the soles of the feet. However, some conditions apply.

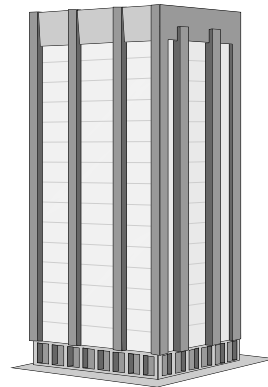
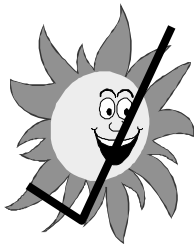
The earth makes the soles of our feet and shoes tahir if:

- The earth is tahir
- The earth is dry
- The najaasat has stuck from the earth
- The thing that has stuck on the sole of the foot or shoe is cleared.



### 3.2.3 Sun

The sun, like the earth, is also a limited *mutahhir*. It can only purify the immovable things on the earth (such as buildings, walls of a house, the earth itself). However, it can only do it if the *najaasat* is removed, if the place of the *najaasat* is wet, and if the place becomes dry by the direct rays of the sun.



## Worksheet: Mutahhirat I

Fill in the blanks:

1. The two types of *najaasat* are \_\_\_\_\_: these are things which are inherently impure (impure from the beginning) and \_\_\_\_\_: these are things which become impure.
2. Blood, corpses (dead bodies), dogs, pigs, kafirs, intoxicating liquids are examples of some of the \_\_\_\_\_.
3. Things that used to be pure but have become \_\_\_\_\_ can be purified.
4. The agents or things which can purify these things are called the \_\_\_\_\_.
5. There are \_\_\_\_\_ (how many) purifying agents.

Tell whether true or false:

6. Things that are ayn najis can also be purified.

True

False

7. Blood of all kind is ayn najis whether it is of a human or a mosquito.

True

False

Answer the following questions:

8. Name the *mutahhirat* that can be found in nature.

9. What types of water can be used to purify things which have become *najis*?

10. Why are the sun and the earth considered as limited *mutahhirat*?

## Chapter 4: Mutahhirat - Part 2

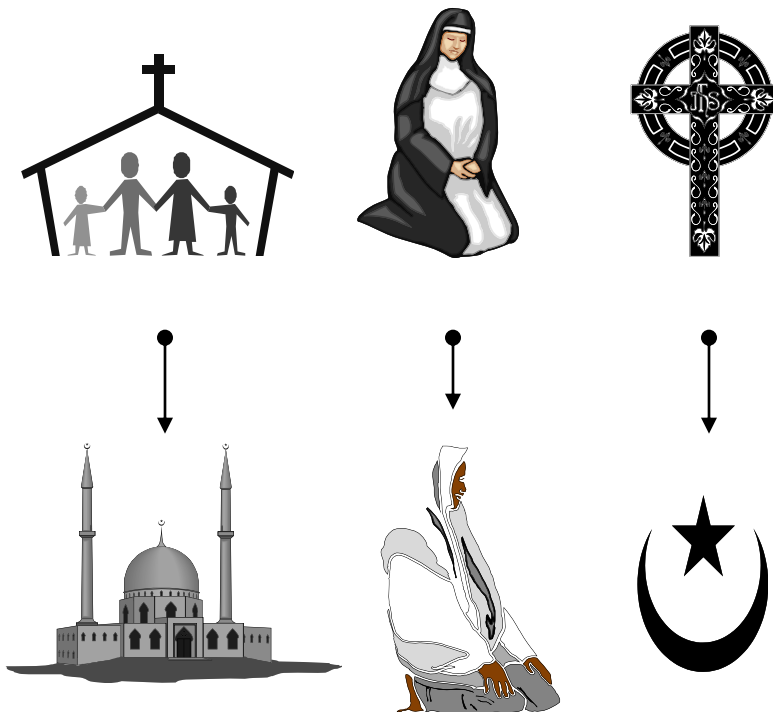
In today's lesson, let us take a look at the *mutahhirat* related to spiritual change.

### 4.1 Spiritual Change

#### 4.1.1 Islam:

Islam is the first among the spiritual *mutahhirat*. We already know that a kafir is 'ayn *najis*. The only way a kafir can become *tahir* is by him or her accepting Islam. With the acceptance of Islam, the kafir will immediately become *tahir*.

However, if that person's clothes were *najis*, then the new Muslim will have to make them *tahir* with water.

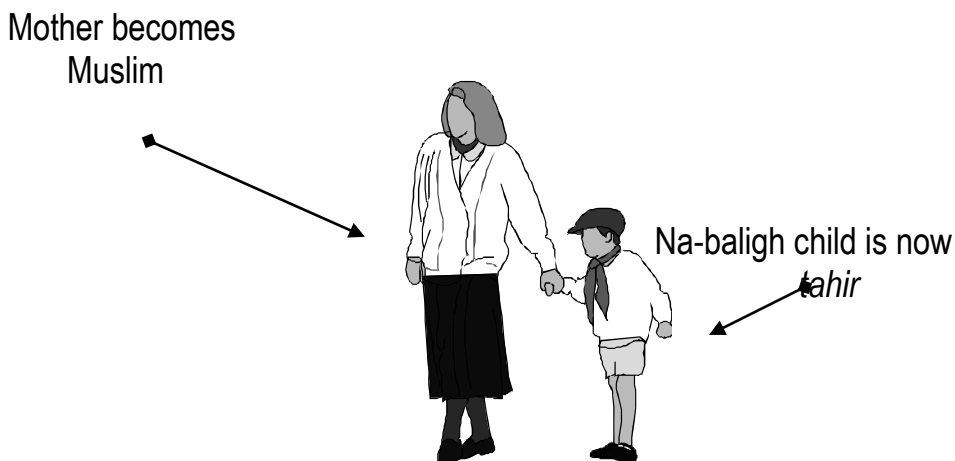




#### 4.1.2 Tabbayyah (To follow):

*Tabbayyah* means to follow. It means that when a *najis* thing or person becomes *tahir*, then the things which are related to them also become *tahir* automatically. A few examples are:

- ⇒ While washing a *najis* thing, your hands become *najis* also; but when that *najis* thing becomes *tahir*, then your hands will automatically become *tahir* as well.
- ⇒ When washing the dead body of a Muslim, the table on which the corpse is washed and also the hands of the person washing the corpse become *najis*. But when the washing (ghusl) is completed, the table and the hands become *tahir* automatically.
- ⇒ When a kafir becomes Muslim, his minor children become *tahir* automatically.

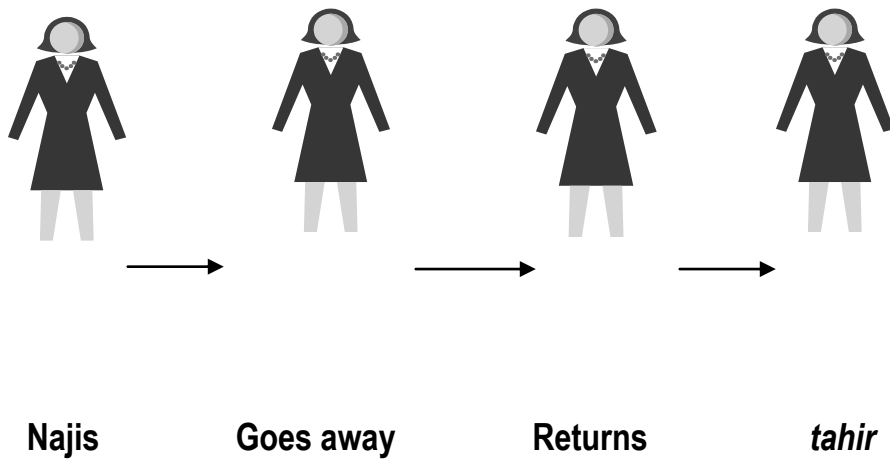


#### 4.1.3 Ghaybatul Muslim (Disappearance of a Muslim):

*Ghaybatul Muslim* means disappearance of a Muslim. Suppose that the body or anything belonging to a Muslim becomes *najis*. If that person goes out of your sight long

enough for him to purify himself or his belonging and then he comes back and you see him using that particular thing — then you should consider it *tahir*.

Why? You should consider it *tahir* because Islam teaches us to have a good opinion about others and to refrain from suspicion. In the case mentioned above, you should trust that person because he is a good Muslim, and therefore, we should assume that he must have made his body or cloth *tahir* when he was out of our sight.



## 4.2 Worksheet: Mutahhirat Part 2

1. What is the only way to make a kafir *tahir*?
2. What does *Tabbayah* mean? Give one example.
3. Ann and Zeinab go to the same School and Ann was always impressed by the way Zeinab carried herself and behaved. They would study together all the time. One day Ann told Zeinab that she was interested in learning about Islam. Zeinab brought Ann some books to read and asked Ann to visit her Sunday school at the Islamic Center she went to. Ann was so impressed that she started considering becoming a Muslim. Ann finally decided to read the kalima and submit herself to the will of Allah. She wears a brand new Hijab to the mosque on the day that she submits herself to the “will of Allah” and becomes a Muslim. Can Ann read her salaah with the hijab she wore to the mosque to become a Muslim. Explain?
4. When a kafir becomes Muslim, his minor children become *tahir* automatically

TRUE

FALSE

5. If a Muslim's clothes become *najis*, and he goes away long enough for him to purify it, and if he comes back, would you consider his clothes *tahir* even though you did not see him wash his clothes? Why?

6. When washing the dead body of a Muslim, the table on which the corpse is washed and also the hands of the person washing the corpse become *najis*. But when the washing (ghusl) is completed, then the table and the hands become *tahir* automatically

TRUE

FALSE

7. Zeinab notices Farwah playing with the neighbor's dog and that her clothes become *najis*. In a few hours, Zeinab meets Farwah again at a friend's house and notices she is wearing the same clothes. Should Zeinab consider Farwah *najis*? Explain your answer

8. Mushel and Aliyah love to play tennis together whenever they meet. One weekend while they were playing tennis Mushel happens to hit the ball out of the tennis court into the nearby pond. A dog finds the ball and pulls it out of the water with its mouth, plays with it and drops it. The ball is *najis* since it has the dog's saliva on it. The girls go after the ball and pick it up. Aliyah takes the ball back to the house. Mushel comes back to visit the following day and Aliyah pulls out a tennis ball. Should Mushel consider it *tahir*?

9. A *kafir* is not *ayn najis* if he does good deeds and refrains from doing evil

TRUE

FALSE

10. Fatima's baby sister urinates in her diapers. Fatima's mother is busy and asks her to change the baby's diapers. Fatima washes her baby sister and changes her diapers. The baby was najis previously but is now tahir. What sort of a change from najis to tahir has occurred?

## Chapter 5: Mutahhirat – Part 3

You already know that anything that is *tahir* can become *najis* by coming into contact with an ‘*ayn najis*’ thing. When this happens, purification of *najis* to a *tahir* state is possible by *mutahhirat*, or the purifying agents.

In today’s lesson, you will study about the *mutahhirat*, which are related not to spiritual change or nature but rather to certain physical changes. *Najis* things become *tahir* by going through the physical changes described in the following *mutahhirat*. You will also study how *najis* works and what to do when we are not sure if something is *najis* or not.

### 5.1 Different Physical Changes

#### 5.1.1 Istihalah (Chemical Change):

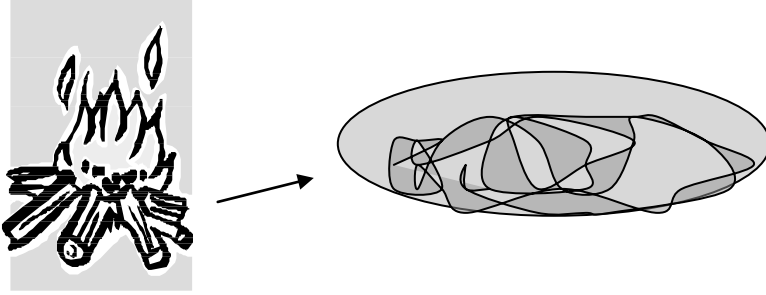
*Istihalah* means change, or more precisely, a chemical change. If a *najis* thing chemically changes into a *tahir* thing, then it is no longer *najis*.

A few examples of an ‘*ayn najis*’ thing changing into a *tahir* thing are as follows:

1. When urine (‘*ayn najis*’) evaporates, it changes into a gaseous state, and condenses again into a liquid form. It is no longer urine and therefore it is *tahir*.
2. A dead dog’s body is buried in a certain place and during a long period of time it decays and changes into the earth. It is no longer a dog and therefore it is *tahir*.
3. Stool is *najis* but when it amalgamates with earth it turns into manure which acts as a fertilizer which gives rise to vegetation, grass and fruits. It becomes an agent and incorporates itself into the earth. It is no longer stool and therefore it is *tahir*.

A few examples of a *najis* thing changing into a *tahir* thing are as follows:

1. A piece of wood becomes *najis* by a dog’s urine. That wood is then put into the fire and it changes into ashes. The ashes will be *tahir*.
2. *Najis* water changes into steam and becomes water again. The new water will be *tahir*.
3. *Najis* water, which a cow drinks, changes into the cow’s milk. The milk, of course, will be *tahir*.



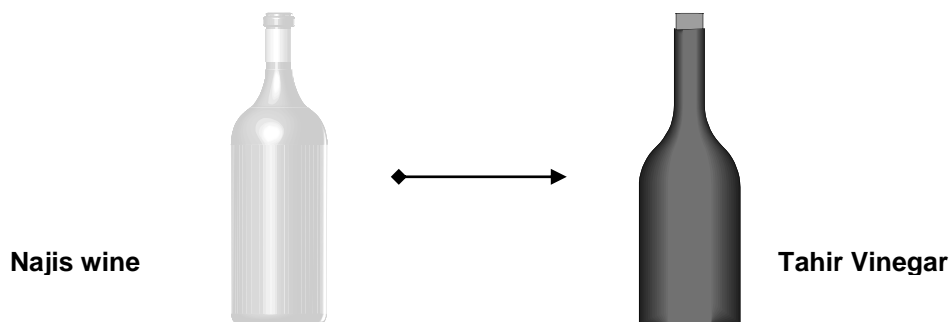
**Najis wood burning**

**Tahir ashes**

### **5.1.2 Inqilab (Change in the properties of najasat):**

*Inqilab*, like *istihalah*, means change as well. The difference is that in *istihalah*, the shape and form change, whereas in *inqilab*, only the properties change.

The only example is wine changing into vinegar. Wine is an intoxicating liquid, and therefore it is '*ayn najis*'. When wine changes into vinegar, the vinegar will be *tahir*.

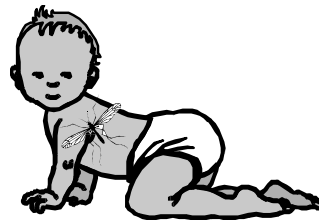


### 5.1.3 *Intikal* (Change in Location):

*Intikal* means change in place. Certain *'ayn najis* things can become *tahir*, if their location or place is changed.

For example, the blood of a man is *'ayn najis*, whereas the blood of a mosquito is not. Now, if a mosquito sucks the blood of a human, and that becomes the blood of the mosquito, then it will become *tahir*. Similarly, a *kafir* is *'ayn najis*, but when an organ from a *kafir*'s body is transplanted to a Muslim, then that organ becomes *tahir* because it is now considered as part of the Muslim's body.

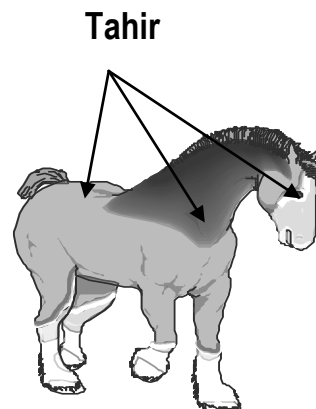
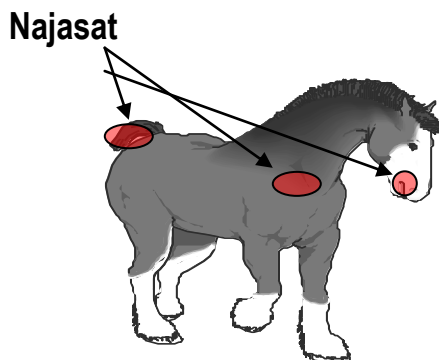
However, when a blood-sucking leech sucks human blood, the blood will still be *najis* because it will not be considered a part of the leech's body.



### 5.1.4 *Zawaalul 'Ayn Najasat* (Disappearance of *Najaasat*):

*Zawaalul 'ayn najaasat* means disappearance of the *najis* element. This purifying agent is mostly useful in the case of animals. For example, if there is any *najaasat* on the body of an animal such as a horse, it will become *tahir* just by removing the *najaasat* from the body.

In human beings, *zawaalul 'ayn najaasat* refers to cleaning the inner parts of the human body. For example, if someone's mouth becomes *najis*, then it can become *tahir* just by removing the *najis* thing from it. However, dentures and braces are not included in this rule because they are foreign to the mouth.





### 5.1.5 Istibra:

Halaal animals like cows, goats, & chickens become najis when they eat human waste. These animals can be made tahir by firstly keeping them away from najis food and the feeding them with tahir food for a set number of days.

### 5.1.6 Remaining Blood after Slaughter:

When a Halaal animal is slaughtered according to the shariah, and when its blood flows in normal quantities the remaining blood in the body is *tahir*.

## 5.2 How Najaasat Works:

If a *tahir* thing touches a *najis* thing and if either or both of them are so wet that the wetness of one reaches the other, then the *tahir* thing will become *najis*.

The question is: should we start with the assumption that everything is *najis* unless we come to know that it is *tahir*? Or should we start with the assumption that everything is *tahir* unless we come to know that it is *najis*.

The answer is that we should start with the assumption that everything is *tahir* unless we come to know that it is *najis*. Therefore, if we do not know whether the chairs and tables around us are *najis* or not, then we should assume that they are actually *tahir*.

However, there is one exception: any animal products (such as animal skin, flesh, or fat) obtained from a kafir should be considered *najis* unless it is known that the animal has been slaughtered according to Islamic shariah or that it had been in possession of a Muslim before coming into the kafir's possession.

Here are a few examples:

- ⇒ If a kafir gives us a spoon, then we should consider it *tahir*. However, if we know for sure that he or she has touched it with flowing wetness then it will automatically be *najis*.
- ⇒ If a kafir sells us a piece of meat, then we must consider the meat *najis*. However, if we know for sure that a Muslim has slaughtered the animal and gave the meat to the kafir to sell, then we can consider the meat *tahir*.
- ⇒ If we bought something from a kafir and we are not sure whether or not it is made from an animal product, then we can consider it *tahir*.

### 5.3 Worksheet: Mutahhirat Part 3

1. What does *Mutahhirat* mean?

2. (a) If someone buried his dead dog in their backyard, and the dog decayed until it became earth, would that earth still be *najis*?

(b) What kind of change has taken place?

(c) Give another example of a similar change (i.e. change of '*ayn najis*' item).

3. (a) If a my pet cow drank some *najis* water, would I be able to drink the cow's milk — in other words, would the milk of the cow be *tahir*?

(b) What kind of change has taken place?

(c) Give another example of a similar change (i.e. change of *najis*).

4. What is an example of something becoming *tahir* by *inqilab*?

5. (a) While Yasmin is in camping in the woods, a mosquito lands on her hand and starts sucking her blood. She decides to kill it. Is the blood on her hand *najis*?

(b) What kind of change has taken place?

(c) Give another example of this change that could be applied to humans.

6. (a) If a *najis* piece of gum gets stuck on Zahra's braces and she takes the gum out, do her braces become *tahir*? Please explain your answer below

(b) If she didn't have braces, would her mouth be *najis* even after she took the *najis* gum out?

(c) What kind of change is this?

(d) Give another example of this change.

7. How does a *tahir* thing become *najis*?

8. Zahra and Neetu are good friends and go to the same school. Neetu is a Sikh girl while Zahra is a Muslim. Neetu's parents invite Zahra over to spend the day. The girls play games together and get thirsty. Neetu gets some bottled water from the refrigerator. She drinks a few sips from the bottle and offers the rest to Zahra. Zahra is thirsty and drinks the water. Is the water Najis? If yes explain why?
9. Zeinab is visiting Pakistan for her summer holidays with her family and 16-month-old baby brother. She is in her aunt's home when her brother urinates on a carpet. Her aunt asks the maid to remove the carpet from the house and put it out in the sun to dry. Zeinab expected her aunt to take the carpet and have it dry cleaned. The carpet dries out in a day and the maid deodorizes it and puts it back in the room. Zeinab feels uncomfortable sitting on the carpet as she feels that it is still unclean/najis. Is the carpet najis or tahir? Explain your answer below
10. Adnan and Jameel have a grocery store in San Jose. They are Muslims and sell meat. The meat is supplied by the San Jose Meat Company, which is owned and operated by the Schindler's, a famous Jewish family and they take pride with having their company follow the highest quality standards. The facility is kosher and supplies meat to all grocery stores in the Bay Area. Many Muslims from the neighborhood mosque shop there frequently for meat. Is the meat Halaal?

## Chapter 6: Jabira Wudhu

What is **Jabira**? It is referred to the dressing tied on or the ointment applied to a wound or broken bone.

Jabira wudhu can be done only in the following two cases:

1. If the bandage is on a wound that cuts or tears the skin, provided the bandage does not completely cover any one of the relevant parts of wudhu.
2. If there is a splint for keeping a fractured limb in proper position, provided the splint does not completely cover any one of the relevant parts of wudhu.

In both cases jabira wudhu should be done only if it is not possible to take off the bandage. To do jabira wudhu you would have to pass a wet hand over the jabira (bandage) **or** place a tahir piece of cloth over the jabira then pass the wet hand over it.

Remember, if it is possible to wash the wound by taking off the bandage or if the bandage is only for pain/swelling and can be taken off, then one should perform normal wudhu. Obviously, if the bandage cannot be taken off and water is harmful to use then tayammum (covered later) could be done.

The specifics of whether to do tayammum, wudhu, or jabira wudhu can be looked up. These explain what to do if a bandage is covering your whole face, or a whole arm, or a foot. For now a general understanding of this subject is sufficient.

## 6.1 Worksheet: Jabira Wudhu

Choose the correct answer:

1. The bandage on a wound is known as jabira.

True          False

2. The medicine on a wound is called jabira.

True          False

3. Jabira wudhu is done on the jabira that's on the body parts related to wudhu.

True          False

4. If it is possible to wash a wound by taking off the bandage then one has to perform normal wudhu.

True          False

5. If I my finger starts to bleed when I remove my band-aid I can do jabira wudhu.

True          False

6. Two correct ways of doing jabira wudhu are:

- a. Place \_\_\_\_\_ piece of cloth over jabira and pass wet hand over it.
- b. Pass wet \_\_\_\_\_ over jabira.

### Short Answer Questions:

7. Salma wounded her hand while playing basketball. She has a bandage on her left arm and feels limited in the things she can do. Her mom asks her to do salaah and she feels that considering she has a bandage on her arm, she will not be able to perform wudhu in the proper manner. She has been taught Jabira wudhu in Sunday school and is considering whether she should do it or do Tayammum. The bandage does not cover her entire hand, and her fingers are visible. What should she do? Should she do Tayammum or Jabira Wudhu?
  
8. Maryam has a cast on her right hand and it covers the entire part of her right hand required for wudhu. The doctor has told her that she should keep any type of water away from her hand as that may slow down the healing process for her hand. What should Maryam do in order to do salaah? Jabira Wudhu or Tayammum?
  
9. Hassina's mom has arthritis and sometimes wears a bandage to soothe her knees. She wants to do wudhu and pray her dhuhr salaah. Her bandage can be taken off. Should she do regular wudhu or Jabira wudhu?
  
10. Asma is waking up to pray her Fajr salaah. She has a bruised finger and has a bandage on it. She usually takes off her bandage to clean the wound on her finger. It is cold in the morning and she is still sleepy and feels like she should just go ahead and do Jabira wudhu to pray her salaah. Is her wudhu valid?



## Chapter 7: When to do Tayammum?

*Tayammum* is a substitute for *wudhu* or *ghusl*. In today's lesson, you will learn about the circumstances when you can do *tayammum*. *Tayammum* can be done in the following seven situations:



### **1. When you cannot get enough water for *wudhu* or *ghusl*:**

If there is enough time for performing *salaah*, then you should wait, and pray after you find water. If you do not find water and the time of *salaah* is running out, then you must pray with *tayammum*. If you know that water is not available, then it is not *wajib* to search for it.

But if there is a possibility of finding water, then it is wajib to search for it. How much should one search in such situation?

If you are in a plain and clear land, then you should search for a distance of 400 steps in two directions.

If you are in a hilly area or a forest, then you should search for 200 steps in all four directions.

**2. When water is available, but difficult to reach:**

It does not make any difference whether this difficulty is physical or otherwise. Therefore, if reaching for water involves danger of life, reputation, or property, then one should do *tayammum*.

For example, if you are so old that it is difficult for you to go to the water, or if you are so sick that it is



difficult for you to go to the water, or if you would be in danger of wild animals or thieves while going for water, or if the owner of water is selling the water to you for an extremely high price — in all such cases, you should do *tayammum*.

**3. When use of water is harmful to one's health or life:** If you fear that using water might make you sick or harm your health, then you should do *tayammum*. However, if using warm water is harmless, then *tayammum* is not allowed.

**4. When water is available but one is afraid that by using that water one will be involved in hardship because of thirst:** If you fear that you, or your companions, or your pets are in danger of thirst, then in such a case, you should do *tayammum* instead of *wudhu* or *ghusl*.

**5. When the time of salaah is so short that if one starts doing *wudhu* or *ghusl*, their salaah will become qadha whereas by doing *tayammum* they will be able to say their salaah in time:** In such a case, one should always do *tayammum*. Remember that praying on time is very important.

**6. When water is not enough to do *wudhu* or *ghusl* as well as purify the najis body or cloth:**

When the body or the only available clothes you have are najis and you find that if you use the water for *wudhu* or *ghusl*, there will be no water to purify your body or clothes, then in such cases, you should first purify your body or clothes with the available water, and then do *tayammum* instead of *wudhu* or *ghusl*.

**7. When use of water depends on haraam acts:** If using water involves anything haraam, then one should do *tayammum*. For example, using water without the owner's permission would make it haraam to use, so it would be better to do *tayammum*.



## 7.1 Worksheet: When to do Tayammum?

Short Answer Questions:

1. If Hussein is in a flat and plain desert and he does not have any water to perform *wudhu* with and he does not know whether or not he can find any water, and if there is still enough time for performing salaah, then what should he do?
  
2. If Jaffer lives in the jungle, and he does not have any water to perform *wudhu* with, and he knows that there is a river in the middle of the jungle but there are also lots of wild animals in the jungle, then what should Jaffer do? Why?
  
3. If Ismat is sick and knows that using water will make her more sick but using warm water will not affect her, then what should she do if she wants to pray salaah?

4. If Mohammed, Rameez, and Ali, are in the middle of the desert, and there doesn't seem to be any water around for them to drink from except some water left in Ali's water-bottle, should he use the water to perform *wudhu* or should he keep it just in case they get very thirsty?
  
5. Suppose there is ten minutes left before the time for Fajr salaah gets qadha, and suppose it takes Maryam 5 minutes to pray the two raka'ah salaah of Fajr. If it takes Maryam 2 minutes to do *wudhu* and only 1 minute to do *tayammum*, what should she do?
  
6. Suppose Haider goes on a camping trip where his shirt somehow gets najis. Suppose he only has one shirt and only enough water to make the shirt tahir. Should he use the water to make the shirt tahir or should he use the water to perform *wudhu*?
  
7. If there is enough time for Batul to do *wudhu* and although she doesn't have any water on her, she finds a tap in someone's backyard, then should she use the tap to do *wudhu* even though she hasn't asked the owner's permission?

Fill in the blanks:

8. If searching for water to do wudhu or ghusl involves danger of \_\_\_\_\_, \_\_\_\_\_, or \_\_\_\_\_, then one should do *tayammum*.
  
9. If there is a possibility of finding water, then it is \_\_\_\_\_ to search for it.
  
10. If you are in a \_\_\_\_\_ and \_\_\_\_\_ land, then you should search for a distance of 400 steps in two directions. If you are in a \_\_\_\_\_ area or a \_\_\_\_\_, then you should search for 200 steps in all four directions.

## Chapter 8: The Conditions of Tayammum

*Tayammum* is the substitute for *wudhu* or *ghusl* when a person finds himself in one of the seven situations discussed in the last lesson. There are, however, five conditions which must be fulfilled in order to make the *tayammum* correct.

### 1. Niyah (intention):

If a person has to do only one *tayammum*, then it is not necessary for that person to specify whether the *tayammum* is a substitute for *wudhu* or *ghusl*. But if a person has to do more than one *tayammum*, then that person has to specify in the Niyah for each *tayammum* whether it is a substitute for *wudhu* or for *ghusl*.

- For example, suppose two people are in a desert where there is no water, and the time for prayers is coming to an end.
  - ⇒ If one person just has to do *tayammum* as a substitute for *wudhu*, then he would make his Niyah without specifying what he is doing his *tayammum* for. In other words, he does **not** have to say that he is doing *tayammum* as a substitute for *wudhu*.
  - ⇒ Now suppose the other person has to do *tayammum* as a substitute for *ghusl mass mayyit* as well as a *tayammum* for *wudhu*. In this case, in his first *tayammum*, he would specify in his Niyah that he is doing it as a substitute for *ghusl mass mayyit* and in his second *tayammum*; he would specify that he is doing it for *wudhu*.

### 2. Tarteeb (order):

All the acts of *tayammum* must be done in the correct order: first striking the palms on the earth; then wiping the forehead, the right hand, and the left hand; and then striking the palms again and wiping the hands again.

- For example, suppose a person creates his own way of doing *tayammum* such that he strikes his palms on the earth, and then wipes his hands, and then his forehead. In this case, his *tayammum* will be void.

### 3. Muwalat (continuity):

The acts of *tayammum* must follow one another right away. There should not be a very long gap between one part and the next.

- For example, suppose a person is doing *tayammum* and before he is finished, he is interrupted by another person for quite a long time. In this case, the person cannot continue with his *tayammum*; he has to start all over again.

#### 4. Taharat:

The parts of body on which tayammum is done must be free from any najis element (e.g., blood) and must also be exposed — there should be no cover on them.

- For example, suppose a man has some blood on his forehead. Since blood is najis and since *tayammum* is done on the forehead, then if the person does *tayammum*, his *tayammum* will be void.
- For example, suppose a man has a ring on his finger, or a woman has nail polish on her nail. Since *tayammum* is done on the hands, then if that man or woman does *tayammum* without removing the ring or nail polish, then their *tayammum* will be void.

#### 5. Performing it yourself or with a helper:

Under normal circumstances, it is necessary to do *tayammum* by yourself. But in case of a disability, someone else may help. In this case, the helper should take your hands and strike them on the earth and do the *tayammum*. If this is not possible, then the helper should strike his own hands on the earth and then wipe your forehead and both hands.

#### 8.1 Revision of how to perform tayammum:

1. Strike palms of both hands together upon things on which tayammum is correct. Just putting the hands upon earth etc. is not enough.
2. Pull both palms together from the beginning of the forehead down to the point of the nose. Both sides of the forehead joining the ears should be included.
3. Then pull the left palm upon the back of the right hand from the wrist bone up to the fingertips.
4. Then pull the right palm on the back of the left hand likewise.
5. Strike the palms together upon earth etc. second time.
6. Pull the left palm on the back of the right hand, and do exactly the same as you did in step 3.
7. Pull the right palm on the back of the left hand, and do exactly the same as you did in step 3.





## **8.2 Things on which Tayammum is Allowed (In Order of Preference)**

1. Earth
2. Sand or lump of clay
3. Stone
4. Dust that has settled (like on a carpet)
5. Wet Earth
6. Snow or Ice that is melted into water
7. Snow or Ice

### 8.3 Worksheet: Conditions of Tayammum

Short Answer Questions:

1. Suppose Mohammed was in the desert where he saw a dead man. Accidentally Mohammed touched the man which meant that he had to do *ghusl mass e mayyit*. Now suppose Mohammed did not have any water on him and the time for namaz was ending. Mohammed decides to do *tayammum*. How many *tayammums* does Mohammed have to do and what should he say in his niyyah for each *tayammum*?
2. Suppose Haseena did *tayammum* in such a way that after her niyyah, she struck her palms on the earth, then wiped her forehead, her right hand, and then her left hand, and then struck her palms on the earth again and wiped her hands again. In this case, is Haseena's *tayammum* valid?
3. What should be done for a person who cannot do *tayammum* by himself?
4. Explain what is meant by *tarteeb* in *tayammum*.
5. Explain what is meant by *muwalat* in *tayammum*.

6. Write down the steps of doing tayammum below.

Choose the correct answer:

7. Suppose Ismat does *tayammum* with ear-rings on. Is her *tayammum* valid?

- a) Yes
- b) No
- c) Only if she makes sure she rubs her hands on her ears also
- d) None of the above

8. Suppose Sylvia was doing *tayammum* and before she had finished, Batul interrupted her. They talked about school for around 10 minutes. In this case, can Sylvia continue her *tayammum* or does she have to start all over again?

- a) Sylvia can continue her *tayammum*
- b) She has to start all over again
- c) She has to do wudhu now
- d) None of the above

9. We are allowed to do tayammum on the Sand

- a) True
- b) False

10. Here are some things on which tayammum is allowed:

- a) Earth, sand, stone, dust that has settled
- b) Marble, plastic, diamonds, gold
- c) Snow, ice, wet earth, melted ice
- d) Both a) and c)
- e) Both b) and c)

## Chapter 9: The Clothes for Prayers

Dress is an important part of human dignity. It is always good to dress in a proper manner. It is even better to dress in a proper manner when you stand for prayers to Allah, our Creator and Protector.



In today's lesson, you will learn some rules about the dress for prayer.

### 9.1 Najasat in Salaah:

You know that the dress for salaah must be tahir. But there are four cases in which najaasat will not harm your salaah:

1. The blood which comes out of a person's **own** wound will not affect a person's prayer.

- ⇒ For example, if a person falls down and scrapes his ankle, he can still pray salaah even though blood is coming out of a big wound.
- 2. The blood on the dress or body of the person who wants to pray that is less than the tip of the index finger, will not affect a person's prayer. This exception does not apply if the blood belongs to a kafir or a haraam animal.
  - ⇒ For example, if a small drop of blood (smaller than the tip of the index finger) from another Muslim fell onto the shirt of a person, then the person can pray salaah. However, if the drop of blood was from a kafir instead, then the person cannot pray salaah even if the blood is less than the tip of the index finger.
- 3. If there is no alternative but to offer prayers with a najis body or dress, then it will not affect the prayers.
  - ⇒ For example, if a person has a najis shirt and does not have enough water to wash his shirt, then he can pray with his najis shirt.
- 4. If the najis dress is very small (e.g., socks, hat, hair-band, handkerchief), then it will not affect the person's prayer.
  - ⇒ For example, if a person steps on a najis wet floor with his socks, he can still pray with them.

## 9.2 Things Carried During Salaah:

The things which you do not wear but only carry on yourself (e.g., a watch, money, keys, a wallet) can be of two types:

1. Either it has been made from a dog or a pig or a haraam animal — in which case you cannot carry it on yourself during the salaah.
2. Or it has been made from other than the above-mentioned things — in which case you are allowed to carry it on your self during the salaah.
  - ⇒ For example, if you have a key-chain made from the skin of a cow, then you are allowed to carry it during salaah.

## 9.3 Leather Outfits:

If you buy clothes made from a halaal animal (e.g., cow), and then doubt whether the animal was slaughtered according to Islamic laws or not, then there are two possibilities.

1. Either you bought it from a Muslim or a Muslim market — in which case you can assume that the animal was slaughtered according to Islamic laws and will therefore be considered tahir.

2. Or you bought it from a non-Muslim — in which case you cannot use it during salaah. So it is always better to buy the things made of leather from a Muslim or a Muslim store; otherwise, you will have to take it off during salaah.

## 9.4 Gold & Silk:

You already know that men are not allowed to wear anything made of gold (e.g., a ring or a chain) at any time — if they wear it during salaah, then their salaah will not be valid.

However, the use of golden braces is permitted for men. Likewise, there is no harm in carrying an item made of gold in your pocket like gold coins or a gold pen. Similarly, there is no harm in using anything that is gold-coated like a wrist watch or cuff-links.



You also know that men are not allowed to wear anything made of pure silk (e.g., a tie) at any time — if they wear it during salaah, then their salaah will not be valid. However, men are allowed to use silk for other purposes like using them as bed-sheets.

Even though these rules apply to pure silk if an outfit is made up of silk and some other material to such an extent that it could not be called *pure* silk, then its use is allowed even during salaah.

As far as women are concerned, they are allowed to use gold or silk in any form in salaah as well as outside salaah.

## 9.5 Other Points of Concern:

1. If a person did not know that his/her body or clothes were najis, and came to know after the salaah, the salaah is correct.
2. If s/he knew that his/her body or clothes were najis, and forgot and prayed in that cloth, s/he would have to pray again, if the time is still there, or pray qadha if there is no time.
3. When there is no other cloth except ghasbi or silk [for men], and one is obliged to wear it, owing to cold or because there are other people around, he may pray in it.  
The same rule applies if there is no cloth other than ghasbi or najis he should pray wearing that same cloth and the salaah will be correct.

## 9.6 Worksheet: The Clothes for Prayer

Questions: Yes or no?

1. If Jaffer has some blood coming out of a wound and it is bigger than the tip of his index finger, then is Jaffer allowed to pray with it?
2. Suppose Maryam shakes the wet hand of a kafir and she decides to wipe her hand with a handkerchief such that the handkerchief becomes najis. She later washes her hand to make it tahir. Is she allowed to pray with the handkerchief in her pocket?
3. If Hussein has a belt made of leather from a cow which he bought in Canada, is he allowed to pray with it on?
4. If Hussein then buys a leather jacket made from a halaal animal, which he buys in Canada, is he allowed to pray with it on?
5. If Sukaina had a golden ring and she gave it to her father to keep for her, can her father pray with the golden ring in his pocket?
6. If Sajjad wears a golden chain around his neck, is he allowed to pray with it?
7. If Fatima wears a silk dress, is she allowed to pray with it?
8. Aliyah loves to dress up in leather garments. Her favorite leather is Italian leather. Her uncle goes to Italy and buys her a really nice Leather jacket designed by the famous fashion house, Gucci. Aliyah decides to wear it on Eid- ul- Fitr with her new dress. Her jacket is made in Italy of Lamb leather. Can she pray her Eid prayers with the jacket?



9. Hassan buys a shirt from a flea market with his pocket money. It is 100% pure silk. It is his favorite color and he also likes the design. He however, does not know that men are not allowed to wear silk in Islam. He wears the shirt to the Islamic Center one day and prays salaah there with his shirt on. When the Imam sees him, he asks him if his shirt is made of silk. Hassan tells him that it is indeed a silk shirt and that he was lucky to have bought it for such a cheap price. The Imam informs him that men are not allowed to wear silk and Hassan feels guilty as he did not know that he could not wear silk. Is Hassan's salaah valid?

10. Zain is having a ceremony at his house as he has completed reading and reciting the Holy Qur'an with his private tutor for the first time. Everyone from his mosque attends the ceremony. Zain receives a gold chain with the Ayah-ul -Kursi written on it from his grandmother. Can he wear it since it has a verse from the Qur'an written on it? Explain your answer

# Chapter 10: Adhaan and Iqamah

## 10.1 Recommendation for Adhaan and Iqamah:

1. *Adhaan* and *iqamah* are mustahab (recommended) for the five daily prayers, whether you are saying that daily prayer as *ada* or as *qadha*, at home or while traveling, in health or in sickness, alone or in a *jama'ah*.



2. It becomes more recommended to say *adhaan* and *iqamah* when you are doing your *salaah* as *ada* and especially for the Maghrib and Isha prayers.

3. From the two, *iqamah* is more recommended.

- It is Sunnah that if a person hears Adhaan or Iqamah recited by someone else; he himself should also utter, in a low voice, the part he happens to hear.
- It is Sunnah that while pronouncing Adhaan a person should be standing with his face towards Qiblah and should have performed Wudhu. He should place his hands on his ears and raise his voice. He should leave a short gap between the sentences and should not talk with anyone during the recital of Adhaan.

## 10.2 Cases where Adhaan and Iqamah are not needed:

1. For a person who hears another person saying the Adhaan and Iqamah.
2. For the person who joins *jama'ah* prayer while Adhaan and Iqamah has already been said.

### 10.3 Conditions for Adhaan and Iqamah:

1. *Niyah*: The intention in your mind that you are saying the *adhaan* or *iqamah* for the sake of Allah.
2. *Tarteeb*: The order should be followed; *adhaan* should be said before *iqamah* and the phrases of *adhaan* and *iqamah* should be done in the correct order as well.
3. *Muwalat*: There should be continuity between the *adhaan* and *iqamah* and between their phrases.
4. The *adhaan* and *iqamah* should be said in Arabic.
5. The *adhaan* and *iqamah* should be said after the time of salaah has started.

## 10.4 Adhaan and Iqamah with Translation

Adhaan	Iqamah
<b>Allahu Akbar</b> (4 times) “Allah is the greatest”	<b>Allahu Akbar</b> (2 times) “Allah is the greatest”
<b>Ash hadu an la ilaha illal lah</b> (2 times) “I bear witness that there is no god but Allah”	<b>Ash hadu an la ilaha illal lah</b> (2 times) “I bear witness that there is no god but Allah”
<b>Ash hadu anna Muhammadan Rasu lul lah</b> (2 times) “I bear witness that Muhammad is the messenger of Allah”	<b>Ash hadu anna Muhammadan Rasu lul lah</b> (2 times) “I bear witness that Muhammad is the messenger of Allah”
<b>Ash hadu anna Aliyyun Waliyyullah</b> (2 times) “I bear witness that Ali is the beloved of Allah” [Not a part of Adhaan or Iqamah but recited to complete the kalima]	<b>Ash hadu anna Aliyyun Waliyyullah</b> (2 times) “I bear witness that Ali is the beloved of Allah” [Not a part of Adhaan or Iqamah but recited to complete the kalima]
<b>Hayya alas Salaah</b> (2 times) “Rush to prayers	<b>Hayya alas Salaah</b> (2 times) “Rush to prayers
<b>Hayya alal Falaah</b> (2 times) “Rush to success”	<b>Hayya alal Falaah</b> (2 times) “Rush to success”
<b>Hayya ala Khayril Amal</b> (2 times) “Rush to the best act (prayer)”	<b>Hayya ala Khayril Amal</b> (2 times) “Rush to the best act (prayer)”
_____	<b>Qadqa matis Salaah</b> (2 times) “The prayer has begun”
<b>Allahu Akbar</b> (2 times) “Allah is the greatest”	<b>Allahu Akbar</b> (2 times) “Allah is the greatest”
<b>La ilaha illal lah</b> (2 times) “There is no God but Allah”	<b>La ilaha illal lah</b> (1 time) “There is no God but Allah”

[This translation of Adhaan and Iqamah may be different from its literal meaning to make it easier to understand]

## 10.5 Worksheet: Adhaan and Iqamah

1. Sana is reading qadha salaah, is it still recommended for her to recite *adhaan* and *iqamah*?
2. Give one case where *adhaan* and *iqamah* is not needed.
3. Explain three conditions for reciting *adhaan* and *iqamah*.
4. What phrase do we recite in *adhaan* and *iqamah* which is not actually a part of *adhaan* and *iqamah*?
5. What does *Ash hadu an la ilaha illal lah* mean?

6. Zain has his friends over for a cricket game. He has formed a cricket club consisting of all the 5<sup>th</sup> graders who like cricket in his community center. It is salaah time and they decide to do salaah. Zain's friends ask him to do the Adhaan and Iqamah so that they can all pray together as a congregation. Zain reads the Adhaan and at the end says "Qadqa matis Saalah" 2 times. Is his Adhaan correct?

7. What does tarteeb mean?

8. Adhaan and Iqamah are mustahab?

TRUE

FALSE

9. It is alright to read Adhaan before Iqamah and to read Iqamah before Adhaan so long as both of them are recited before salaah.

TRUE

FALSE

10. "La illaha illal lah" is recited once at the end of Iqamah.

TRUE

FALSE

# Chapter 11: The Wajibat of Salaah (Rukn & Ghayr Rukn)

You already know how to pray. You also know that salaah is made up of different parts. In today's lesson, you will come to know all the wajib acts of salaah along with the *rukun* and *ghayr rukn* parts.

## 11.1 The Wajib Acts of Salaah:

There are 11 acts that are wajib in salaah:

1. *Niyyah* (intention)
2. *Takbiratul Eham* (the first *Allahu Akbar*)
3. *Qiyam* (standing during recitations of surahs or tasbeehat)
4. *Ruku'* (bowing down)
5. *Sajdatayn* (two prostration)
6. *Qara'at* (recitation of Surah al-Hamd and other surah)
7. *Dhikr* (the recitations in Ruku' and Sajdah)
8. *Tashah-hud* (the recitation while you sit after the two Sajdah in the second and last Raka'ah)
9. *Salaam* (Salutation)
10. *Tarteeb* (Correct order)
11. *Muwalat* (Continuity - one action after the other without a long delay)



## 11.2 Rukn & Ghayr Rukn:

The salaah is like a building which is made up of many parts: some of these parts form the foundation of the building, while others are just built upon the foundation. If the foundation gives way, then the whole building will collapse.

In the same way, the wajib acts of salaah are divided into two groups: *rukun* and *ghayr rukn*. *Rukun* are those wajib parts which form the foundation of salaah. *Ghayr rukn* are those wajib parts which do not form the foundation of salaah.

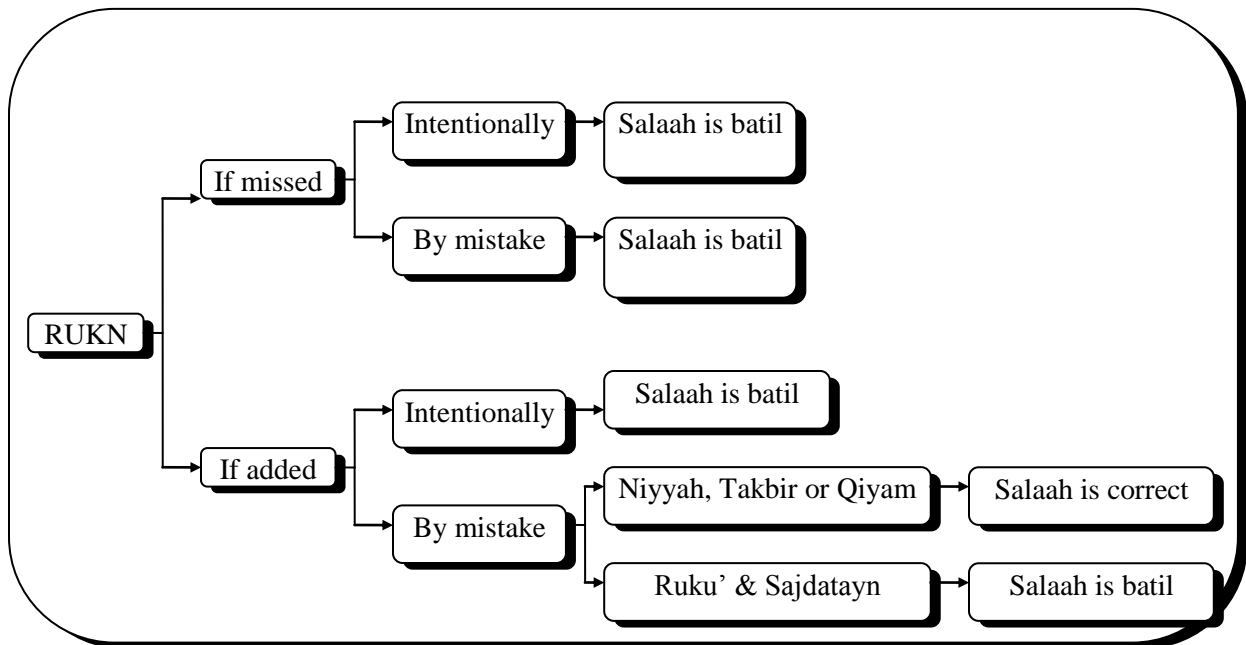
### 11.2.1 The Five *Rukn* Parts of Salaah:

The first five of the 11 wajib acts mentioned previously are *rukun*:

1. Niyah.
2. Takbiratul Ehram
3. Qiyam
4. Ruku'
5. Sajdatayn

If anyone leaves out any *rukun* of salaah — whether intentionally or by mistake — then his salaah will become *batil* (incorrect). Likewise, if anyone adds any of the *rukun* intentionally, then his salaah is *batil*.

What if someone adds a *rukun* part of salaah by mistake? In the case of ruku' and two sajdahs, his salaah will become *batil*; but in the case of the other three *rukun* of salaah, his salaah will be correct.



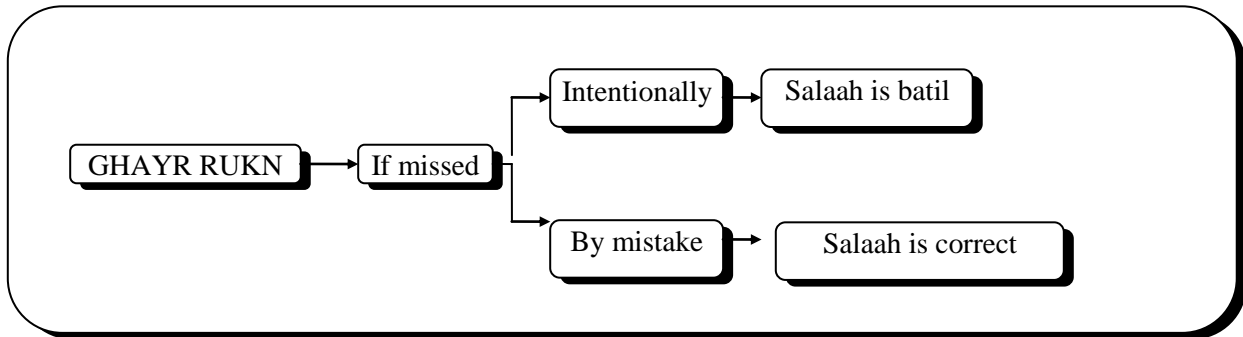
### 11.2.2 *Ghayr Rukn*

The other six wajib parts of salaah are *ghayr rukn*:



- Qara'at
- Dhikr
- Tashah-hud
- Salaam
- Tarteeb
- Muwalat

As mentioned earlier, *ghayr rukn* means it is not a foundation of salaah. However that does not mean one can just skip it. Infact if anyone leaves out any *ghayr rukn* part intentionally, then his or her salaah is batil. But if a person leaves out any of the *ghayr rukn* by mistake, then his or her salaah is correct.



### **11.3 Worksheet: Wajibat of Salaah**

1 . Name the eleven things that are wajib in salaah.

2 . What is the difference between Qara'at and Dhikr?

3 . What are the rukn parts of salaah?

4 . If I leave a rukn part of salaah out by mistake, is my salaah correct?

5 . If I leave a ghayr-rukun part of salaah out by mistake, is my salaah correct?

# Chapter 12: Salaah – Niyyah, Takbir, Qiyaam, Qara'at

## 12.1 Niyyah:

*Niyyah* is the first among the wajibat of salaah. It is also a rukn part.

Niyyah means intention to do something. Niyyah is important because Islam does not want you to pray just as a habit; it wants you to be aware of what you do. Before starting the salaah, you must be aware of what you are doing.

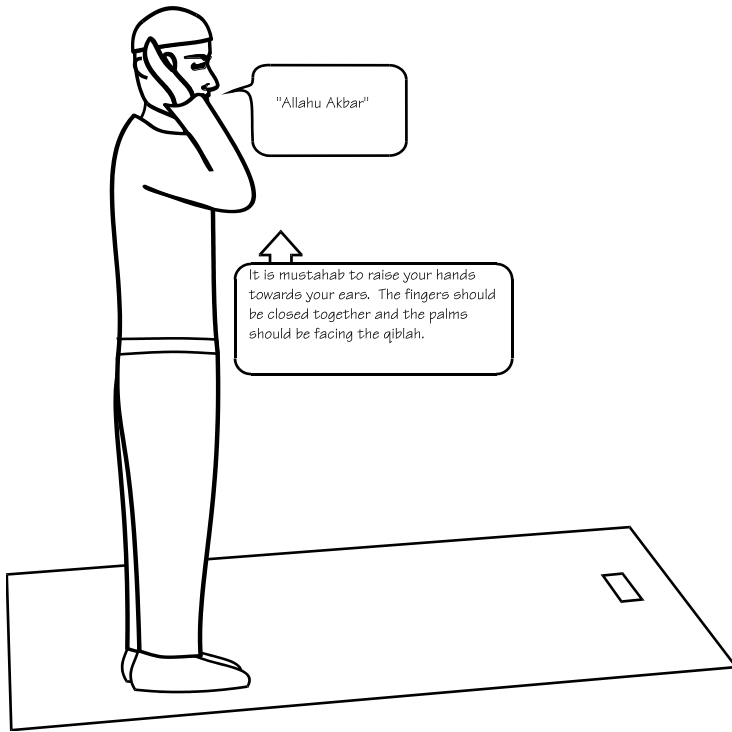
The Niyyah of prayer must be associated with the idea that you are performing the salaah in obedience to the command of Allah, or to seek the pleasure of Allah. **Sincerity** is the main condition. Your intention should not be mixed with any other purpose otherwise your prayer will become incorrect. And remember that sincerity of your intention must be maintained during the entire salaah. Finally, the salaah which you intend to say must be specified.

In short, three things are important in Niyyah:

1. The salaah which you intend to say must be specified.
2. The intention must be sincerely for pleasing Allah.
3. The sincerity of your intention must be maintained up to the end of your salaah.

Also remember that Niyyah is a rukn part of salaah — if you miss it whether intentionally or by mistake, your salaah will become batil.

## 12.2 Takbiratul Eham:



The second wajib act of salaah is *Takbiratul Eham*.

The term *Takbiratul Eham* is made from two words: *takbir* and *ehram*. *Takbir* means to glorify God by saying "Allahu akbar". *Al-ehram* means an act which makes certain things haram. The first "Allahu akbar" is known as *Takbiratul Eham* because once you say it, you have entered the salaah and so the things which break your salaah becomes haraam on you. Now you cannot do anything other than salaah — you cannot talk, walk, eat, or turn away from the qiblah, etc.

There are four conditions for Takbiratul Eham:

- It must be said in its proper form: Allahu Akbar.
- It must be in Arabic.
- It must be said while standing (unless you are unable to stand). While saying Takbiratul Eham, your body must be motionless.
- It should be recited without a long gap between the two words.

Remember that Takbiratul Eham is also a rukn of salaah — if you miss it whether intentionally or by mistake, your salaah will become batil.

You should also remember the following rules about Takbiratul Eham:

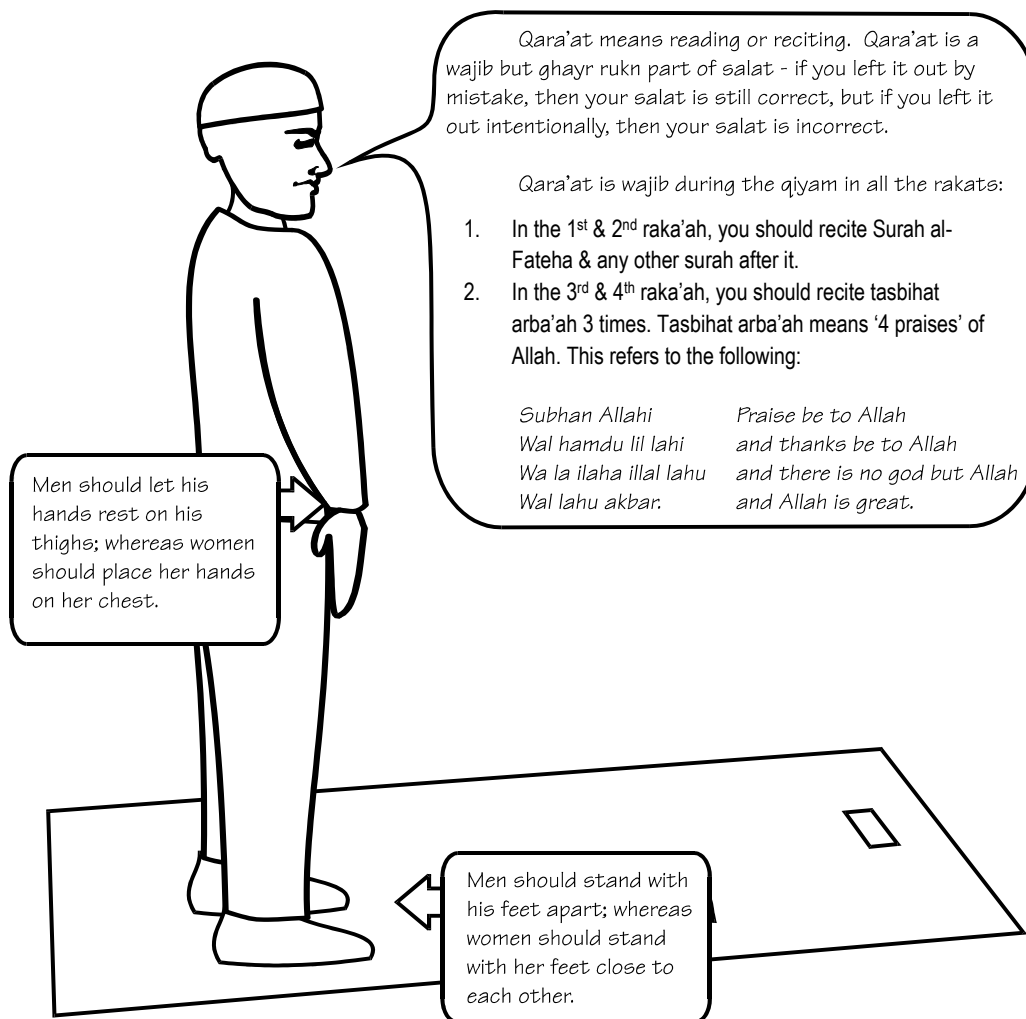
1. As you already know, Takbiratul Eham is a rukn. If you add another one intentionally, then your salaah will become batil. So if you say a second "Allahu Akbar," then you will have to start all over again. However, if you say it by mistake, then it is okay, and you can continue with your prayers.
2. It is better to say the Takbiratul Eham while you are raising your hands up towards the ears. The fingers should be closed together, and your palms should be facing the qiblah.

## 12.3 Qiyam and Qara'at

*Qiyam* means standing. There are *qiyams* at different stages of *salaah*, and not all the *qiyams* are equal: some are *rukn* and some are *ghayr rukn*.

1. It is *wajib* to stand while saying the *Takbiratul Eham* and also just before going to *ruku*. These two *qiyams* are *rukn* parts of *salaah*.
2. It is also *wajib* to stand while reciting the *surahs* (in the first two *raka'ah*) and also while reciting the *tasbihat* (in the 3rd and 4th *raka'ah*). However, these two *qiyams* are *ghayr rukn* parts of *salaah*.

This means that if you sit even by mistake while saying the *Takbiratu Eham*, then your *salaah* is not correct. But if you sit by mistake while reciting the *surahs*, then your *salaah* would still be correct. However, if you sit intentionally in any of these cases, then your *salaah* will not be correct.



## 12.4 The Wajibat of Qiyam

1. You should stand straight, facing the qiblah.
2. You should stand still, not moving. That is, your body (other than your arms) must be motionless during qiyam.
3. You should not lean on anything while standing (unless you have to).

## 12.5 Loud & Silent Recitations during Qara'at:

The surahs and the tasbihat arba'ah have to be recited differently.

- Men should recite the surah as follows:

	• In Fajr prayers
LOUDLY	• In first and second raka'ah of Maghrib
	• In first and second raka'ah of 'Isha

	• In all raka'ah of Dhuhr
SLOWLY	• In all raka'ah of 'Asr
	• In third and fourth raka'ah of all salaah

- Women should recite the surahs silently in all their prayers. Of course, a woman may recite loudly in cases mentioned above provided no na-mahram hears her voice.

## 12.6 Worksheet: Niyyah and Takbir/Qiyam and Qara'at

1. Niyyah is important for prayers because:
  - a. We have to have full awareness of what we are doing.
  - b. We don't want our salaah to be just a habit.
  - c. It is also a rukn of salaah
  - d. All of the above
  
2. Things that are important in the niyyah are:
  - a. The salaah that you praying must be specified
  - b. Your intention should be to sincerely please Allah
  - c. Both a and b
  - d. None of the above
  
3. If you miss a niyyah or a Takbiratul Ehram, then your prayers
  - a. Become qadha
  - b. Become batil
  - c. Are still o.k.
  - d. None of the above
  
4. If you sit down by mistake while saying the surahs in qiyam, then your salaah is correct.
  - a. True
  - b. False
  
5. One wajibat of the qiyam is:
  - a. Your whole body should be motionless
  - b. Part of your body has to be motionless
  - c. Your eyes can look around
  - d. None of the above
  
6. One difference between men and women in qiyam is that:
  - a. Women can sit when they want to.
  - b. Women should always recite silently when na-mahram are around.
  - c. Women should recite Maghrib prayers loudly.
  - d. Women can recite any prayer loudly.

7. Takbiratul Eham is also a rukn:
- a. True
  - b. False

**Short Answer Questions:**

8. Why is the first "Allahu Akbar" called *Takbiratul Eham*?
9. What are the four conditions for Takbiratul Eham?
10. If you already said Takbiratul Eham, and then you intentionally say it again, what should you do?



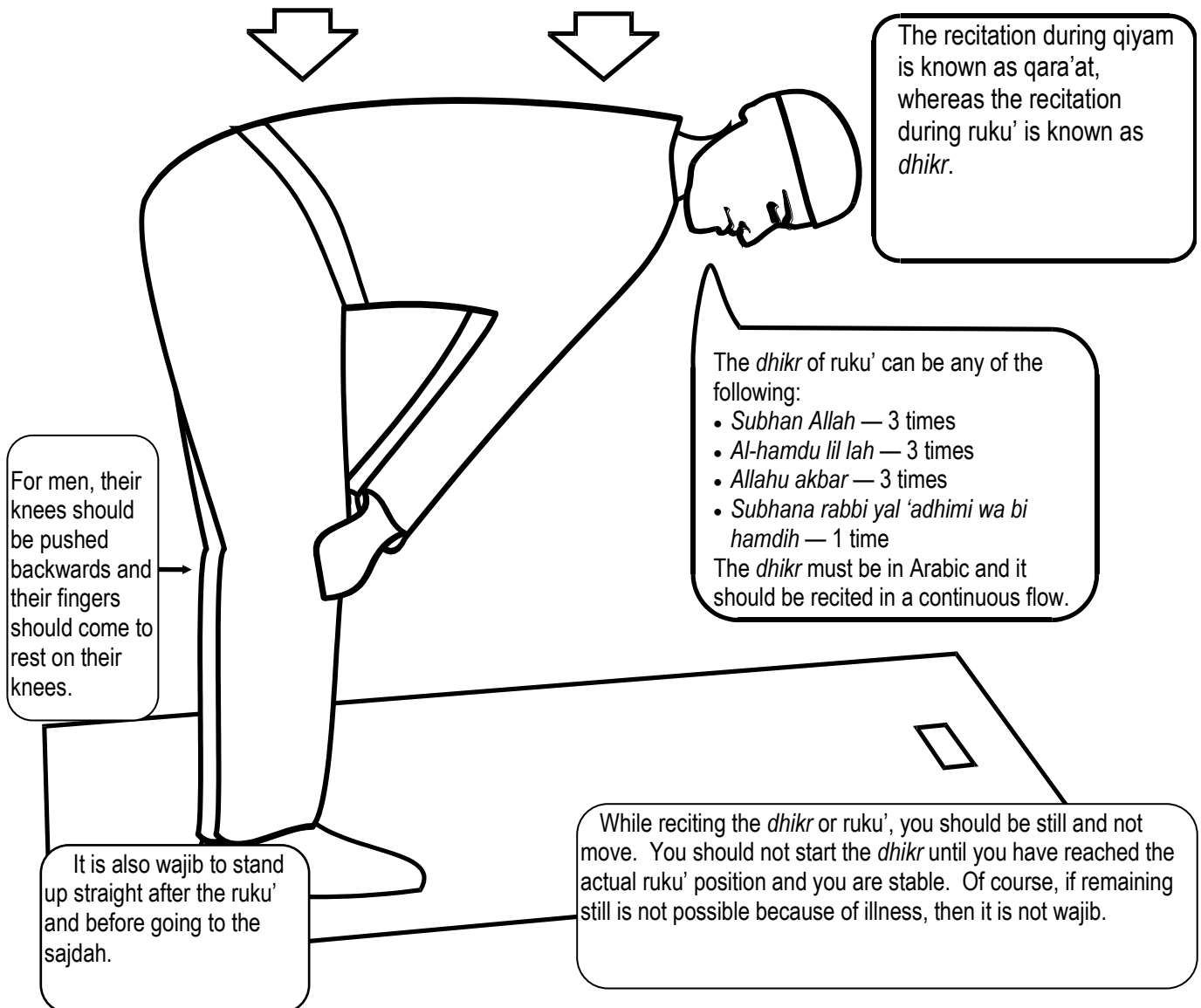
## Chapter 13: Salaah - Ruku' and Sajdah

Ruku' is also one of the rukn parts of salaah. If a ruku' is left out by mistake or intentionally, your salaah becomes batil.

### 13.1 The Wajibat of Ruku':

To bow down in ruku' is wajib. But, how much should a person bow down?

- It is recommended that men should bend in such a way that their knees have been pushed backwards and their fingers come to rest upon the knees.
- On the other hand, it is not advisable for the women to push their knees backward. They should just bend slightly until their fingers come to rest upon the thighs.



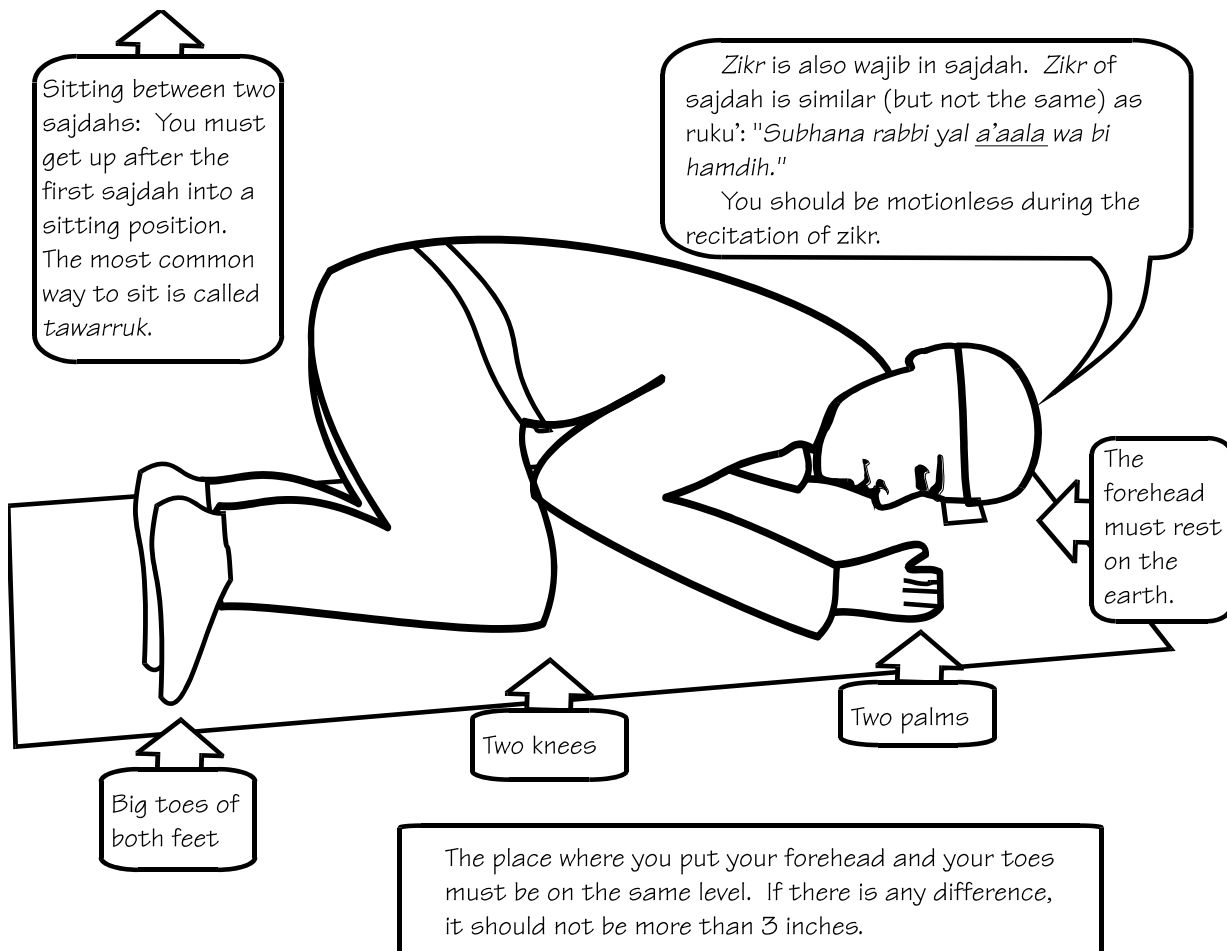
## 13.2 Sajdah

Two *sajdahs* are wajib in every raka'ah of salaah. Together, the two *sajdahs* are counted as a *rukn* of salaah:

- If you miss both *sajdahs* or add two more — whether intentionally or by mistake — then your salaah is *batil* (incorrect).
- But if you miss only *one* *sajdah* or add only one *sajdah* by *mistake*, then your salaah is still correct.
- Adding or missing even one *sajdah* intentionally will make your salaah *batil*.

During the *sajdah*, seven parts of your body must touch the ground. The seven parts are: the forehead, the two palms, the two knees, and the big toes of both feet.

The seven parts of the body must be on the ground during the *dhikr* (sometimes written as *zikr*). If for some reason you have to lift any of those parts from the ground, then you should be silent and only continue the *dhikr* after you have placed that part on the ground again.



### 13.3 Worksheet: Ruku' and Sajdah

1. If Mohammed misses ruku' by mistake, is his salaah correct?
  - a. Yes
  - b. No
  - c. Yes if he remembers to do the dhikr of ruku
  
2. The recitation in ruku' is called dhikr; what is one thing we **can say** and two things we should **do** in dhikr?
  
  
  
  
  
  
  
  
  
3. What is the difference in bending down for ruku' between men and women?
  
  
  
  
  
  
  
  
  
4. Name three wajib things in ruku'. (Just name them; don't explain them.)
  
  
  
  
  
  
  
  
  
5. Is sajdathayn a rukn or ghayr rukn part of salaah?

6. If I miss one sajdah by mistake, is my salaah still correct?
- a) Yes
  - b) No
7. If I miss two sajdahs by mistake, is my salaah still correct?
- a) Yes
  - b) No
8. What is one thing we can say in *dhikr* of sajdah?
9. What are the seven parts that must touch the ground during sajdah?
10. If I am praying salaah on a very steep slope, is my salaah correct?
- a) Yes
  - b) No

# Chapter 14: Salaah - Tashah-hud, Salaam, Tarteeb, Muwalat

## 14.1 Tashah-hud:

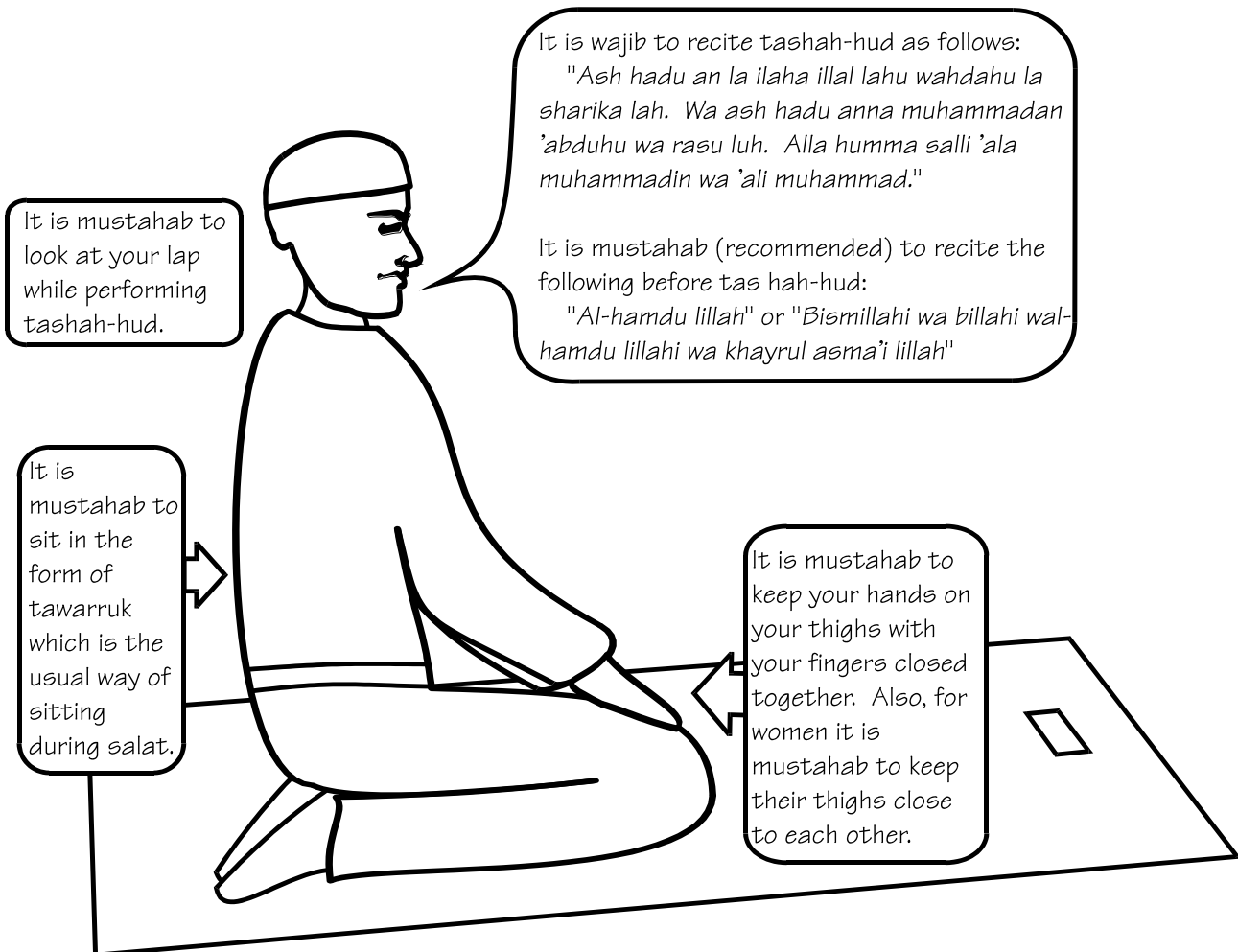
*Tashah-hud* means bearing witness. It is the name for the recitation which begins with “*ashadu*” (I bear witness . . .).

Tashah-hud is a wajib but *ghayr rukn* part of salaah. It is wajib:

- Once in two raka’ah salaah — after the second sajdah of the second raka’ah.
- Twice in three and four raka’ah salaah — after the second sajdah in the second raka’ah, and after the last sajdah in the last raka’ah.

The Wajibat of Tashah-hud:

1. It should be performed while being seated.
2. It should be performed while being motionless.
3. It should be recited in Arabic.
4. *Muwalat*: There should be continuity in reciting the tashah-hud.



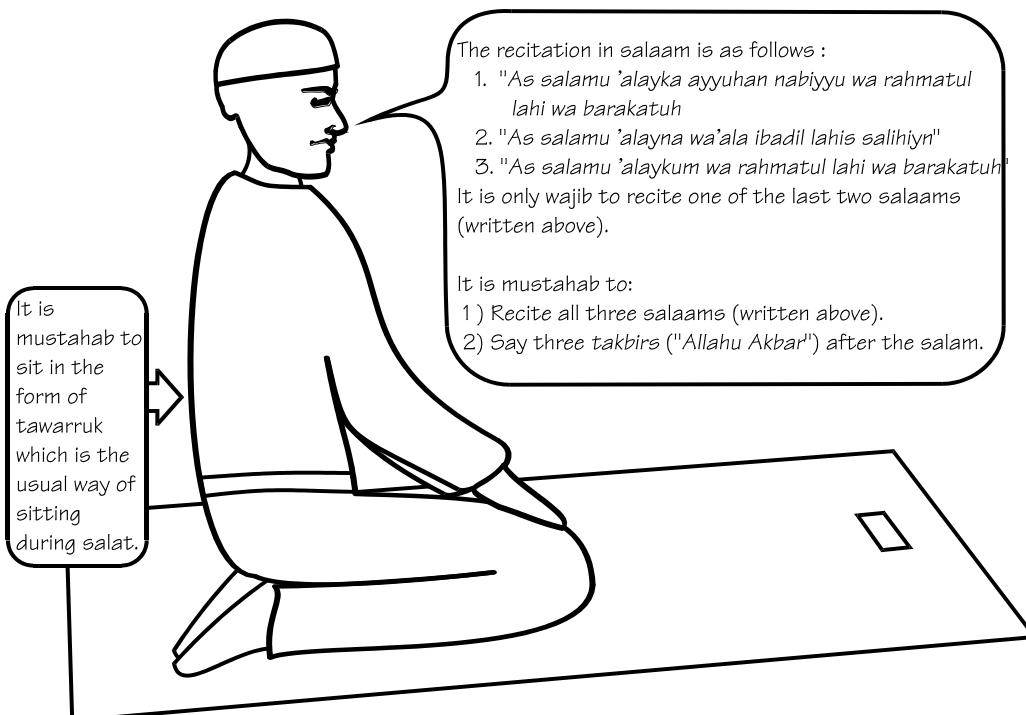
## 14.2 Salaam (Including *Tarteeb* and *Muwalat* of Salaah)

Salaam is the last wajib part of salaah. It is a ghayr rukn part. Salaam is performed after the Tashah-hud of the last raka'ah.

The Wajibat of Salam:

- 1) It must be in Arabic.
- 2) You must be seated while reciting it.
- 3) You must be motionless while reciting it.

By saying the salam, you end your salat. And all the things which had become haram after saying the takbiratu'l ihram become halal for you.



## 14.3 Salaah — *Tarteeb* and *Muwalat*

Among the wajib things in salaah are *tarteeb* and *muwalat*. *Tarteeb* means correct order of things; and *muwalat* means continuity and flow in action.

### 14.3.1 *Tarteeb*:

It is necessary that every part of the salaah is performed in the correct order. If you change the order of a rukn part of salaah — whether intentionally or by mistake — then your salaah

will become batil (incorrect). If you change the order of a ghayr rukn part of salaah intentionally, then again your salaah will become batil. However, if you change the order of a ghayr rukn part by mistake, then your salaah will still be correct.

### **14.3.2 Muwalat:**

All actions of salaah must follow one another without any unusual interval. If someone stops his salaah and stands for so long that other people think that he is not praying, then that person's salaah will become batil.

## 14.4 Worksheet: Tashah-hud, Salaam, Tarteeb and Muwalat

1. What does Tashah-hud mean?
  - a. Correct order.
  - b. Continuity and flow in action.
  - c. Bearing witness.
  - d. Salaam.
  
2. What does Muwalat mean?
  - a. Reciting dua loudly.
  - b. Reciting dua while standing.
  - c. Reciting dua while sitting.
  - d. Continuity and flow in reciting the Tashah-hud.
  
3. Three things that are wajib during Tashah-hud are:
  - a. Reciting in Arabic, sitting motionless, Muwalat.
  - b. Reciting in Arabic, standing motionless, Muwalat.
  - c. Reciting in Arabic, sitting motionless, salaam.
  - d. None of the above.
  
4. What does Tawarruk mean?
  - a. Usual way of standing during salaah.
  - b. Usual way of sitting during salaah.
  - c. Patience
  - d. Making dua.
  
5. What does Tarteeb mean?
  - a. Making wudhu
  - b. Doing sajdah
  - c. The correct order of things.
  - d. None of the above.



6. During Tashah-hud one bears witness that there is only one Allah and Muhammad (s) is his prophet.

- true
- false

7. Tashah-hud is a wajib but ghayr rukn part of salaah.

- true
- false

8. If Maryam keeps her hands on her thighs her Tashah-hud is correct.

- true
- false

9. If Hussayn says his Tashah-hud in English, his Tashah-hud is correct.

- true
- false

10. Salaam is performed after the Tashah-hud of the last raka'ah.

- true
- false

11. It is mustahab to recite all three salaams followed by three Takbirs (Allah Akbar).

- true
- false

12. Is it wajib to say "*As salamu 'alayna wa'ala ibadil lahis salihiyin*" and "*As salamu 'alaykum wa rahmatul lahi wa barakatuh*" together?

- Yes
- no

13. Salaam is a \_\_\_\_\_ part of salaah.

- rukn
- ghayr rukn

14. Among the wajib things in salaah are Tarteeb and Muwalat.

- true
- false

15. If I change the order of the rukn parts of my salaah by mistake, my salaah is still correct.

- true
- false

**BONUS:**

Write out the translation of what we say during Tashah-hud (only the wajib part).

## Chapter 15: Salaah - Qunoot and Ta'qibat

### 15.1 Qunoot:

*Qunoot* means “humbly praying to Allah”. In salaah, it refers to the act in which you raise your hands to pray to Allah just before going to the second ruku’.

Qunoot is mustahab in all the salaahs, whether wajib or mustahab. It is especially recommended in the salaah of Fajr, Maghrib, and ‘Isha.

#### 15.1.1 Some Rules about Qunoot:

If you forget to do Qunoot and remember it before reaching the final position of ruku’, then you may get up and do Qunoot before continuing your salaah.

If you remember it after reaching the final position of ruku’, then you may do the Qunoot after you get up from the ruku’ and before going to the sajdah.

If you remember it after reaching the final position of ruku’, then you may do the Qunoot after you get up from the ruku’ and before going to the sajdah.

### 15.2 Ta'qibat:

*Ta'qibat* means the tasbih and dua’s that we recite after the salaah. It is highly recommended to glorify our Creator by reciting the **tasbihuz Zahra’**. ‘*Tasbihuz Zahra’* means “the tasbih of Fatimah tuz Zahra (a.s.)”. It is know by this name because it was first taught to Fatimah tuz Zahra (a) by the Prophet (s.a.w.). The ‘tasbihuz Zahra’ consists of three short phrases as follows:

<i>Allahu Akbar</i>	34 times
<i>Al-hamdu lil lah</i>	33 times
<i>Subhan Allah</i>	33 times

It is always easier to say this tasbih on a rosary.

### 15.3 Worksheet: Qunoot and Ta'qibat

Choose the correct answer:

1. Qunoot is a \_\_\_\_\_ part of salaah.
  - a. wajib
  - b. mustahab
  
2. You perform Qunoot
  - a. in the first raka'ah
  - b. in the fourth raka'ah
  - c. just before salaam
  - d. just before your second ruku
  
3. If you forget to do Qunoot and then remember it while you are in ruku',
  - a. You may do it after you get up from the ruku' and before going to the sajdah.
  - b. You may do it after Tashah-hud
  - c. You may do it in any other raka'ah
  - d. You may do it after salaam
  
4. During Qunoot we can we say
  - a. Any dua' from the Qur'an
  - b. Only one particular dua'
  - c. Subhan Allah once
  - d. a) or c)
  
5. Which of the following are mustahab when reciting Qunoot?
  - a. Takbir, raising your hands for dua, reciting the dua silently.
  - b. Takbir, keeping your hands on your side, reciting the Dua loudly.
  - c. Takbir, raising your hands for dua, reciting the dua loudly.
  - d. Only a) and b).
  
6. What does Qunoot mean?
  - a. Qunoot means saying Subhan Allah

- b. Qunoot means saying Allah Akbar
  - c. Qunoot means saying Al hamdu-lil lah
  - d. Qunoot means “humbly praying to Allah”
7. Qunoot is especially recommended in which following three salaahs?
- a. Subh (Fajr), Maghrib, Asar
  - b. Subh (Fajr), Isha, Asar
  - c. Subh (Fajr), Maghrib, Isha
  - d. Maghrib, Isha, Dhuhr
8. What does Ta'qibat mean?
- a. Ta'qibat means the Tasbih and Qunoot.
  - b. Ta'qibat means the Tasbih and Dua's that we recite after the salaah.
  - c. Ta'qibat means the Tasbih and Sajdah.
  - d. None of the above.
9. Tasbihuz Zahra means the Tasbih of Fatimuz Zahra(s) Select one which consists of the three short phrases which we recite in the Tasbih.
- a. Allahu Akbar, Al-hamdu lil lah, Jazakallah.
  - b. Allahu Akbar, Asalamu Alikam, Subhan Allah.
  - c. Allahu Akbar, Al-hamdu lil lah, Subhan Allah.
  - d. Allahu Akbar, Al-hamdu lil lah, Bismillah.
10. Allahu Akbar is recited 34 times the other two phrases are recited how many times each?
- a. 35 times each.
  - b. 32 times each.
  - c. 50 times each.
  - d. 33 times each.

# Chapter 16: The Munafiyat of Salaah (Things which make Salaah Batil)

There are certain things which can make your Salaah Batil (invalid). If any of these things happen, you will have to do your prayers again.

## 16.1 The Munafiyat of Salaah are 12:

1. All those things which make the wudhu batil, for example, sleeping or passing wind and so on.
2. Turning away from the direction of Qiblah.
3. Anything which give the impression that you are not praying; For example, clapping hands or jumping.
4. Speaking intentionally.
5. Laughing.
6. Crying intentionally for a worldly thing.
7. Eating or drinking.
8. Folding the arms intentionally just as some other Muslims do during their salaah.
9. Saying "Aameen" after Surae al-Hamd.
10. Anything that is wrong in one of the necessary conditions of salaah; for example, you realize that your clothes are not tahir.
11. Doubt in first two raka'ah of Dhuhur, Asr and Isha prayers, and also anywhere in Fajr or Maghrib prayers.
12. Adding or leaving out any Wajib e Rukn part of Salaah.



**SALAAH SHOULD BE PERFORMED WITH PRESENCE OF MIND AND HEART**

## 16.2 Some MUNAFIYAT of Salaah in Detail

The things which make the salaah batil:

### 16.2.1 Anything that makes Wudhu Batil:

- If anything that makes the wudhu batil (like passing wind), takes place anywhere during the salaah, the salaah will become batil. It makes no difference whether it happened intentionally or by mistake.
- Only in one case, such an act will not harm your salaah; if it happened just before the salaam by mistake.

### **16.2.2 Turning away from the Qiblah:**

- As you already know from the lesson on Qiblah, turning away from the Qiblah will make your Salaah Batil only if the deviation was more than 45 degrees, even if it happened intentionally, by mistake or by external force like wind.
- In case of more than 45 degrees deviation, it makes no difference whether the whole body turned or just the face turned away.

In all cases of deviation which makes the salaah batil, one should proceed as follows:

- If it happened intentionally or by external force, then the salaah is batil under all circumstances;
- If it happened by mistake and you remember it after the time of salaah had ended, then there is no qadha;
- If it happened by mistake and you remember it while there still is time for repeating the salaah, then you must repeat your salaah.

### **16.2.3 Anything which cannot be called Salaah:**

If during prayers someone does something which is regarded by good Muslims as contrary to the performance of salaah, then his salaah is batil. For example, clapping hands or knitting during the salaah. Such acts will invalidate the salaah, no matter whether it was done intentionally or by mistake.

Moving the arms or even indicating something to someone with your hands will not harm the salaah.

### **16.2.4 Speaking Intentionally:**

The salaah will become batil by speaking intentionally. It makes no difference whether you were talking to someone or to yourself or whether it was an emergency or not. If it is an emergency, then you can speak; but your salaah will still become batil. You will have to repeat your salaah again.

Clearing one's throat, blowing air because of fatigue or moaning will not make the salaah batil.

### **16.2.5 Laughing Intentionally:**

Laughing makes the salaah batil. If you feel like laughing but control yourself forcefully until your face turns red, your salaah will not become batil unless you laugh. Laughing does not include smiling; smiling will not harm your salaah.



## 16.3 Worksheet: Munafiyat of Salaah

Choose the correct answer:

1. Examples of things which make the wudhu batil are, sleeping or passing wind. These also make the salaah batil.
  - a. True
  - b. False
2. Zeinab is praying salaah and turns away from the direction of Qiblah .Is her salaah batil?
3. Lana is 12 years old and is reading Salaatul Jama'ah with all the other children in the Sunday school. She notices a child crying to her right because his mother is praying in the congregation. She starts smiling and making faces at the baby to quiet him down but continues with the congregation. Is her salaah valid?
4. Speaking intentionally is a Munafiyat of salaah. Hassina is reading salaah and Amina walks into the door and says "Salaam Alaikum" to her – knowing that it is wajib to reply to anyone who says "Salaam Alaikum" to you in Islam, she replies to Amina by saying "Wa alaikum Salaam," and immediately continues praying. Her salaah is valid
  - a. True
  - b. False
5. Hussein has food poisoning and does not want to miss his prayers. He is just done wudhu but he cannot control passing gas due to his illness. He has no option but to go ahead and pray his salaah. Is his salaah batil since he is sick?

6. Zahra's sister is not concentrating on her salaah. She is crying because her mother refused to buy her one of her favorite card games called Yu Gi Oh. Her salaah is valid because she is human and sometimes it is hard to control your emotions as a human.

- a. True
- b. False

7. Ali was chewing gum while he was doing his wudhu. He forgot to take it out while praying his salaah and accidentally chews on it. His salaah is valid as his action was accidental.

TRUE

FALSE

8. Folding the arms intentionally just as some other Muslims do during their Salaah makes it batil or saying "Aameen" after Surae al-Hamd makes salaah batil

TRUE

FALSE

9. Ameen realizes that his clothes are Najis while praying salaah, because he was playing out in the yard with the neighbor's dog. Since he had forgotten that his clothes were najis before salaah and has already started praying, his prayers are valid.

TRUE

FALSE

10. Doubt in first two raka'ah of Dhuhr, Asr and Isha prayers, and also anywhere in Fajr or Maghrib prayers will make salaah batil.

TRUE

FALSE

## Chapter 17: Awareness of our Living Imam Mahdi (a)

To know the Imam of our period it is important to pay attention to the numerous traditions available to us from the Prophet (s) himself and our Imams. It is also important to note the sources of these traditions so we can familiarize ourselves with the names of the books with reliable information. Let us look at some of the ahadith and sources available to us

The Holy Prophet said to the Commander of believers Ali (a), that:

*"There will be twelve Guides (Imams) after me, the first of whom is you, O' Ali, and the last one will be the 'Support' (al-Qa'im), who with the grace of Allah, will gain victory over the whole east and west of the world."*

When Imam Mahdi was born he recited the **Aya 5 of Suratul Qasas (Sura 28)**

***"And We intend to bestow upon those who are weak in the earth and make them the Aimma and make them the heirs."***

Imam Mahdi's (a) birth and his existence was kept a secret in an effort to save him from enemies of Islam. His life was constantly in danger even as he grew older. The twelfth Imam (a) has had to go into a state of ghaybat (concealment) from the public at two different times.

The Holy Prophet (s) said:

*"There are two occultations for my son who will rise (Imam Mahdi), great and small (kubra and sughra)."*

Ghaybatun No'amani p.141-142

The first period, known as *ghaybat-e- sughra*, extends from the time of his father, Imam Hassan Askari's (a) death till about 70 years later. During this time, although he lived an invisible existence as far as the public was concerned, he was not completely cut off from them. Rather, he maintained regular contact with his followers through his deputies, who were able to reach him and present to him their needs and inquiries. There were four of these deputies or 'niabs'. Husayn ibn Rawh is the naaib (representative) of Imam Mahdi (a) through whom we address our 'arizas' (letters) to our Imam.

The second period extends from the termination of the deputyship of his prominent and trustworthy associates, to the time when he will emerge from the state of the occultation to

lead humanity to establish the rule of justice and equity on earth. This period of occultation is known as *ghaybat-e-kubra*. In Suratul Qadr, the malaika descend to the earth with all the orders that go to our Imam. Imam Mahdi (a) is amongst us but we cannot recognize him just as Prophet Yusuf's (s) brothers could not recognize their brother. Imam Mahdi (a) is with us. It is believed that he is known to appear to a mu'min on 3 occasions. a) At times of trouble. b) At the time of Hajj c) at the funeral of a mu'min who does not have the debt of khums on him/her.

In reference to our Imam's (a) ghaibat Imam Ali (a) has said: *"The occultation of my son (Imam Mahdi) will last so long that some will doubt his existence, by Allah he will appear and will rid the world from injustice and corruption."*

Bihar al-Anwar, Vol.51, p.112

Some people wonder how Imam Mahdi (a) could live that long. Everyone but Allah is mortal. But the difference is the length of life in this world. The holy Qur'an and the prophetic traditions inform us that some people have had/have long life in this world.

***"We sent forth Noah to his people and he lived among them for nine hundred and fifty years."***  
***Suratul Ankabut - 29:14***

Prophet Nuh (a) lived for 950 years preaching according to this Ayah of the Qur'an. He is reputed to have lived for a total of 2,500 years: 40 years before preaching and 1,510 after the Flood.

(Tafsire Farman Ali)

Prophet Isa(a) is still alive! He is, in fact, 1996 years old by now. He is in the heavens, and will come back to the earth to assist Imam al-Mahdi (a).

Prophet Khidr (a) is still alive! Qur'an mentions the story of his meeting with Prophet Musa (a). He existed before the time of Prophet Musa (a), and as such, he is now more than 3000 years old! He lives on the earth, but we cannot recognize him [fairly similar to the case of Imam Al-Mahdi (a)].

Scientific research too has proved that there is no limit to human life. Of recent the scientists Seigfried Hekimi of Montreal's McGill University and Michael Rose of The University of California have proved that life spans can be increased with genetic manipulation (Time Magazine - December 9<sup>th</sup> 1996).

The Prophet(s) through Imam Ali (a) said: *"Creation is never empty of Hujjat [proof and relationship between us and Allah (swt)]."*  
Al-Khisal Vol.2 p.740

At another occasion Prophet Muhammad (s) said: *"The best deed accepted by Allah (swt) is waiting for the appearance of the Imam of Our Time."*

Nahjul Balagha, Saying No. 98

Imam Ali (a) said: *"A person who is waiting for Imam Mahdi is like a person who is doing jihad."*

Muntakhab ul-Athar p.426

Imam Ali (a) also once said: *"Imam Mahdi will be wearing the armour of wisdom"*

Nahjul Balagha (Sermon 181)

When Imam Mahdi (a) appears he will do so in Mecca and Prophet Isa (a) will also re-appear and help him.

According to Islamic traditions, Jesus will descend from the heaven and espouse the cause of the Mahdi. Christians and Jews will see him and recognize his true status. Christians will abandon their faith. The holy Qur'an says:

***"There shall be none among the People of the Scripture but will believe in him (Jesus) before his death; and on the Day of Resurrection he will be a witness against them"***  
**(Surah al-Nisa, 4:159)**

Jabir Ibn Abdullah Al Ansari said that he heard Prophet Muhammad (s) say: *"When Isa Ibn Maryam descends then the Master of Moslems, Mahdi will say 'Come and lead our prayer' then Isa will say 'can there be a master over a master. This is Allah's special favor upon this ummah that you (are the master)."* (Bihar ul Anwar vol. 1)

Evidently at that time Jesus will not be following the Christian law which will already have been repealed. He will be following Imam Mahdi (a), the master of the time, and that is why he will be offering prayers behind him.

(Source: AL-IMAM AL-MAHDI *THE JUST LEADER OF HUMANITY* by Ayahollah Ibraheem Amini  
Translated by Dr. Abdulaziz Sachedina An effort of the Ahlul Bayt Digital Islamic Library Project  
<http://al-islam.org/mahdi/nontl/chap-1>)

## 17.1 Worksheet and Questions - Awareness of our living Imam Mahdi (a)

1. Which Ayah & from what surah did Imam Mahdi (a) recite when he was born? Write the ayah below. Secondly what is the significance of the fact that Imam Mahdi (a) recited this ayah? Why did Allah have him read this ayah?
2. Imam Mahdi's (a) birth was kept a secret to protect him from the enemies of Islam  
TRUE FALSE
3. What does "Ghaybat- e- Sughra" mean? Which period did this occur in?
4. What does "Ghaybat-e-Kubra" refer to? Which period does this occultation occur in?
5. The holy Prophet Muhammad (s) mentioned the coming of Imam Mahdi (a) at several times. Find two such quotes from your notes and write them down below.

6. Although our 12<sup>th</sup> Imam is in hiding, he is amongst us. There have been many incidences reported when Imam Mahdi (a) has appeared to people in their time of need. At the same token, if we call onto him in our time of need or when we are going through problems, our Imam will reach out to us and help us through the difficult times.

TRUE

FALSE

7. Which two prophets are still alive? How do we know that they still exist? How old are they believed to be?

8. Which of the following quotes was not mentioned by Imam Ali (a) in relation to a the coming of Imam Mahdi (a)

- a) *"A person who is waiting for Imam Mahdi is like a person who is doing jihad."*
- b) *"Imam Mahdi will be wearing an armor of wisdom"*
- c) *"The occultation of my son (Imam Mahdi) will last so long that some will doubt his existence, by Allah he will appear and will rid the world from injustice and corruption."*
- d) *"The best deed accepted by Allah (swt) is waiting for the appearance of the Imam of Our Time."*

9. When Imam Mahdi (a) reappears, he will appear in the Kaaba and according to Islamic traditions; Jesus will descend from the heaven and support the cause of the Mahdi (a). Christians and Jews will see him and recognize his true status.

TRUE

FALSE

10. Using your notes as a source, mention one hadith from the prophet and one Ayah from the Qur'an that talks about the fact that Prophet Isa (s) will reappear when Imam Mahdi (a) appears and will act as the Qaim's supporter. Also explain the significance of the reappearance of Prophet Isa (a) below.

## **SECTION II: Special Occasions**



## Chapter 18: Obligatory Fast and Its Conditions

The Month of Ramadhan is the **holiest month in the Islamic calendar** and begins with all its social, moral and spiritual blessings.

Amongst the **blessings** of this month are:

- The Holy Qur'an was revealed to the Prophet Mohammed (S) during this Holy month.
- In this month is the Night of Qadr, which is better than a thousand months.
- The repentance from sins and its forgiveness by Allah.

Every action, whether good or bad, carries **more weight** in this month.



- Thus, charity is a virtue at all times, but is more virtuous in this month;
- Injustice is an evil at all times, but is more evil in this month.
- Reciting the Qur'an is a commendable deed the whole year round, but during the month of Ramadhan it assumes a far greater significance.

Our Holy Prophet (S) told Jabir bin Abdullah: *"O Jabir, this is holy Ramadhan, whoever fasts in it during the day, and stands to remember Allah during the night, controls his hunger, lust and speech, he shall pass cleansed from his sins the way the holy month passes"*.

### 18.1 Reasons for Fasting:

1. Islam has made fasting obligatory for all men and women who have attained the age of Bulugh.

**OBLIGATORYYY**

2. To kill our low instincts and to help us acknowledge that we have a will power which enables us to abstain from certain things which if done will invalidate the fast. As a result it helps us to strengthen our will power against those things which are Haraam and cause us to commit sins if we do them.

**KILL LOW INSTINCTS**

**TOUGHENS WILL POWER**

3. Brings about Unity amongst you and those living near you, in that while you are fasting you are aware that there are others close by who are also fasting and in the same way when you have Iftar there are others doing the same. It creates a feeling of brotherhood.

**BRINGS UNITY**

4. As you feel hungry you begin to realize how the poor who cannot afford food suffer daily in their lives. As a result of your fasting you may feel that you should do something for them. However, sadly we tend to forget all about our hunger at Iftar time when we eat a lot; for this we have been advised by our Holy Prophet(S) to eat only enough to kill the hunger and not more.

**WHAT HUNGER & POVERTY IS**

## 18.2 Muftirat – Actions to Avoid while Fasting

Sawm or fasting does not only mean staying away from food but also certain actions, from dawn to sunset, with the intention of pleasing Allah.

Every baligh Muslim must fast in the whole month of Ramadhan. During the fast, we have to stay away from ten actions. These ten actions are known as “*muftirat*”. *Muftirat* means “those actions that make the fast batil (incorrect)”.

### 18.2.1 Six Common Muftirat:

Let us take a look at the six common *muftirat*. They are:

1. Eating intentionally.
2. Drinking intentionally.
3. Vomiting (throwing up) intentionally.
4. Putting the whole head into water.
5. Letting thick dust or smoke enter the throat.
6. Lying about Allah and the maasumeen.

All these actions or things break the fast if they are committed intentionally (on purpose). Anything that is done by accident will not harm the fast. For example, if a person forgets that he is fasting and drinks water, then his fast is still correct. If a person throws up accidentally, then his fast is still correct. If a person is pushed into a swimming pool and his head goes underwater, then his fast is still correct. If a person says something about Allah thinking that it was true and later on finding out that it was wrong, then his fast will still be correct because he did not mean to say something wrong.

## 18.3 Conditions for a Valid Sawm

For sawm to be correct, the following four conditions must be found in the person:

1. **Islam**: the person who wants to fast must be a Muslim.
2. **Sanity**: the person who wants to fast must be sane. If a person is insane then he should not be forced to fast.
3. **Health**: the person who wants to fast must be healthy. If the person is sick and knows by fasting he will become worse, then he should not fast.

4. ***Presence in one's home-town***: the person who wants to fast must be in his home-town. A traveler is not allowed to fast except in the following cases:
- If the traveler begins his journey after Dhuhr time, then his sawm of the particular day will remain correct.
  - If the traveler intends to stay in the city he is visiting for at least 10 days continuously, then he can fast in that city.
  - If the traveler returns to his home-town before Dhuhr time, then his sawm of that particular day will remain correct as long as he has not done any of the muftirat. When he reaches his home-town, he will have to do that Niyjah of fasting for that day.

## 18.4 Worksheet: Obligatory Fast and its Conditions

1. What does *muftirat* mean?
  - a) Traveling outside the hometown after Dhuhr
  - b) Unintentionally vomiting
  - c) Actions that make a fast void
  - d) An insane person
  
2. Name the six common *muftirat*.
  - 1)
  - 2)
  - 3)
  - 4)
  - 5)
  - 6)
  
3. If I do any of the *muftirat* accidentally, will my sawm be correct?
  - a) Yes
  - b) No
  
4. An example of doing a *muftirat* accidentally is:
  - a) Becoming more ill after keeping a fast
  - b) Being pushed in a swimming pool
  - c) Keeping a fast while traveling for more than 10 days
  - d) Taking a quick drink of water
  
5. If Hussein jumps into a swimming pool and goes underwater diving, will his sawm be correct?
  - a) Yes
  - b) No
  
6. Circle 3 of the five conditions that a person must meet before his sawm can be correct.
  - a) Returning from a journey *before* Dhuhr
  - b) *Intentionally* traveling to a place where there is thick dust and smoke
  - c) *Unintentionally* eating a candy and then spitting it out
  - d) Saying something about the maasumeen that *later* is found to be untrue
  
7. Batul was very sick and she still decided to fast such that she became sicker. Is her sawm correct?
  - a) Yes
  - b) No

8. A case in which a traveler is allowed to fast is:
- a) The traveler leaves home before Fajr and returns after Asr
  - b) The traveler leaves home before Dhuhr and returns after Maghrib
  - c) The traveler goes to a place and unexpectedly breathes thick smoke
  - d) The traveler will return home in 5 days
9. If Salek, who was fasting, left for a business trip after Dhuhr, then is his sawm for that day correct?
- a) Yes
  - b) No
10. Give two reasons for fasting.

## Chapter 19: Hajj

***And call upon the people for Hajj. They will come to you on their bare feet or riding any weak camel and they come to you from every far desert.***

***Holy Qur'an; XXII: 27***

Nabi Ibraheem had a dream in which Allah told him to sacrifice his son. Despite the fact that Shaitan tried three times to stop him Nabi Ibraheem still continued on his decision to make the sacrifice. By a miracle a sheep replaced his son and his son was saved. In the remembrance of his willingness to make the sacrifice, all of us sacrifice an animal as a required part of Hajj. Hajj is wajib at least once in a lifetime and our Prophet (s) has told us that it frees us from all sins. However, Hajj becomes wajib on a person when s/he has met certain requirements. S/he needs to:

- Be Baligh - (reaches age of puberty)
- Be Aqil - Being sane and of sound mind
- Have Istitaah - (Capability). This means:
  - a. You should be able to afford the expense of your journey and stay during Hajj.
  - b. You must be able to maintain those dependents that have remained at home.
  - c. When you return, you must have enough means to provide for yourself and your dependents.
  - d. The journey to and from Hajj must not endanger your life, wealth, or family.
  - e. You must be healthy. If you cannot go due to an illness but all the other conditions of Hajj are fulfilled then you can send someone on your behalf.
  - f. You must have enough time to perform all the wajib acts of Hajj; if you cannot do so then you have to keep the money aside and go in the following year.

### **19.1 Before Going for Hajj, Make Sure:**

- Your money is clean; you have no debts especially wajib debts like khums or zakaat.
- Your intention is purely for Hajj; i.e. your niyyah is of Qurbatan Ilallah.
- You have prepared a will and given away some sadaqah for your journey.

Once you've made sure that all the above conditions have been met you are ready to start your journey. When you arrive in Saudi Arabia, for your first part of Hajj, Umrah-e-Tamattu, you head for one of the Meeqat (specially designated boundaries where you put on the ihram). You need to do this because you are required to be in ihram before entering Mecca. So what is ihram?

## WHAT IS IHRAM ?

Ihram consists of two pieces of clothes:-

To enter Mecca, you must be in Ihram.

- The loin-cloth, covering oneself from the navel (around waist) till the thighs.
- A piece to cover both the shoulders.

It is not necessary to have the clothes of Ihram on you all the time when you are in the state of Ihram For example; one may remove the upper piece whenever one wants to do so.

### IHRAM MUST BE:

- The cloth used for Ihram must be Tahir, in a way that one can say the daily prayers in it. If the cloth has Najasat more than what is permissible in salaah, then such a cloth cannot be used for Ihram.
- Ihram must not be made of silk
- It must not be ghasbi This means that it must not be one usurped from its rightful owner, or belonging to another and used without permission.
- For men, the Ihram must not be sewn.
- It must not be made of animal hide or skin, especially of those animals that are Haraam to eat.



### IHRAM FOR LADIES

Ladies must also wear two clothes of Ihram, i.e. a loin cloth and an overall wrap that covers the shoulders, **over** their sewn full dress. However, it is permissible for them to remove those two extra clothes after having entered into the state of Ihram; and to perform their Umrah in their regular sewn dress. It is important that ladies also do not use any dress made of silk while they are in Ihram.

#### **WAJIB:**

The niyyah must be to wear ihram for performing Umrah or Hajj, as the case may be, Qurbatan Illallah.

Once the a'amal of UMRAH-E-TAMATTU is over, you can put on your normal clothes and visit the Holy Ka'ba & wait for 9<sup>th</sup> Of Dhulhijjah for HAJJ-E-TAMATTU



## 19.2 Talbiyyah:

Immediately after the niyyah one has to recite the Talbiyyah:-

**"Labbayk, Allahumma Labbayk, Labbayk, La Sharika laka Labbayk".**

These 4 Labbayk are **Wajib**. It is recommended to add this also:-

**"Innal Hamda wa Nemata Laka Wahnulka la sharika laka Labbayk"**

### NOTE

- It is important to note that Talbiyyah must be recited **immediately after niyyah**. It is just like Takbeeratul Ehram in salaah. Without it salaah will be batil.
- Talbiyyah must be in Arabic
- Ladies should not recite it loudly. It is makruh to answer anyone else by the words "Labbayk" when you are in Ihram.

With Talbiyyah recited, the process of wearing Ihram is now complete. **Twenty-five things become haraam** (forbidden) while you are in Ihram. They are applicable to both, men and women.

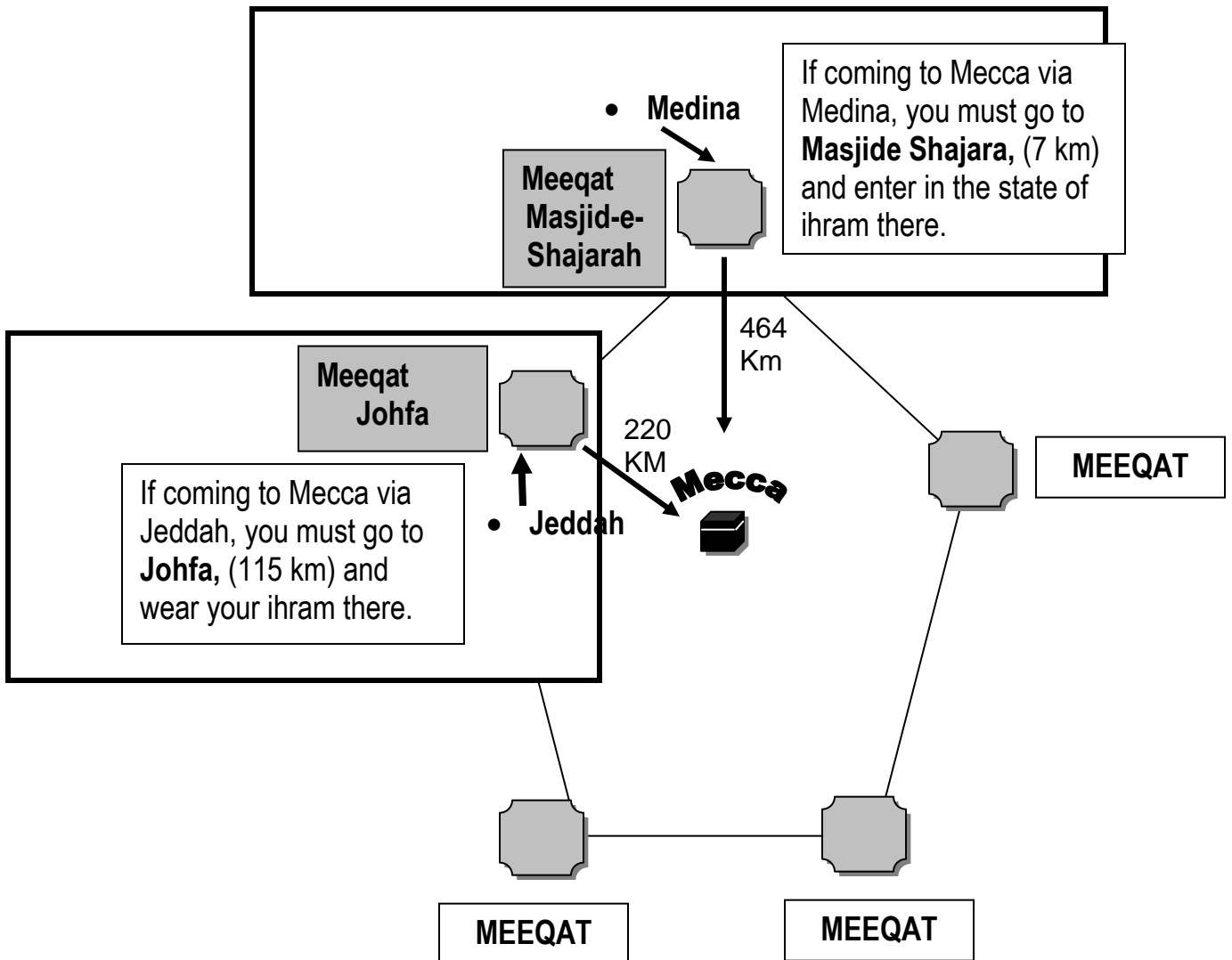
لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ

إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لِشَرِيكَ لَكَ لَبَّيْكَ

### 19.3 Meeqat

Let us all look at where you start with this first step of Hajj. The boundary where ihram is to be worn is known as Meeqat. There are 10 different spots on the boundary, but we will mention only 2 common ones:

- Johfa &
- Masjide Shajara



## 19.4 A Hajj Dictionary



The Holy Ka'ba surrounded by pilgrims

**Arafah:** A long and wide open place where pilgrims go on the 9<sup>th</sup> of Dhulhijjah. They stay there till sunset, worshipping Allah. The mountain of mercy is in Arafah.

**Hajr al Aswad:** The black stone in the Ka'ba which was brought from heaven

**Ihram:** Special clothes of pilgrims. The Ihram is two pieces of white unstitched material for men and white simple clothes for women.

**Maqam Ibraheem:** A Stone near the Ka'ba with the footprint of Nabi Ibraheem on it. Pilgrims recite the prayer after Tawaaf beside it.

**Mina:** The pilgrims go to Mina on the 10<sup>th</sup> of Dhulhijjah. Here they will throw 7 pebbles at each of the three pillars, carry out the sacrifice and cut off part of their hair or nails as Taqseer.

**Meeqat:** A place from where the pilgrim put on the Ihram.

**Muzdalifah:** The pilgrims go to Muzdalifah at sunset on the 9<sup>th</sup> of Dhulhijjah. They stay there for the night there, and collect pebbles for use in Medina.

**Sacrifice:** On the 10<sup>th</sup> of Dhulhijjah, pilgrims sacrifice an animal on the memory of the sacrifice of Nabi Ibraheem (a).

**Sa'ee:** Every pilgrim has to run seven times between Safa and Marwah, the two hills near the Ka'ba.

**Talbiyyah:** The pilgrims recite the Talbiyyah as part of the Ihram.

**Taqseer:** After finishing the rituals of Hajj, pilgrims cut off part of their hair or nails.

**Wuqoof:** The staying in Arafah is known as Wuqoof.

## 19.5 Worksheet: Hajj

1. To be able to do Hajj one must be baligh, \_\_\_\_\_ and have istitaah.
2. To have istitaah means to have the finances, health and time available to do all the wajibats of Hajj.

True

False

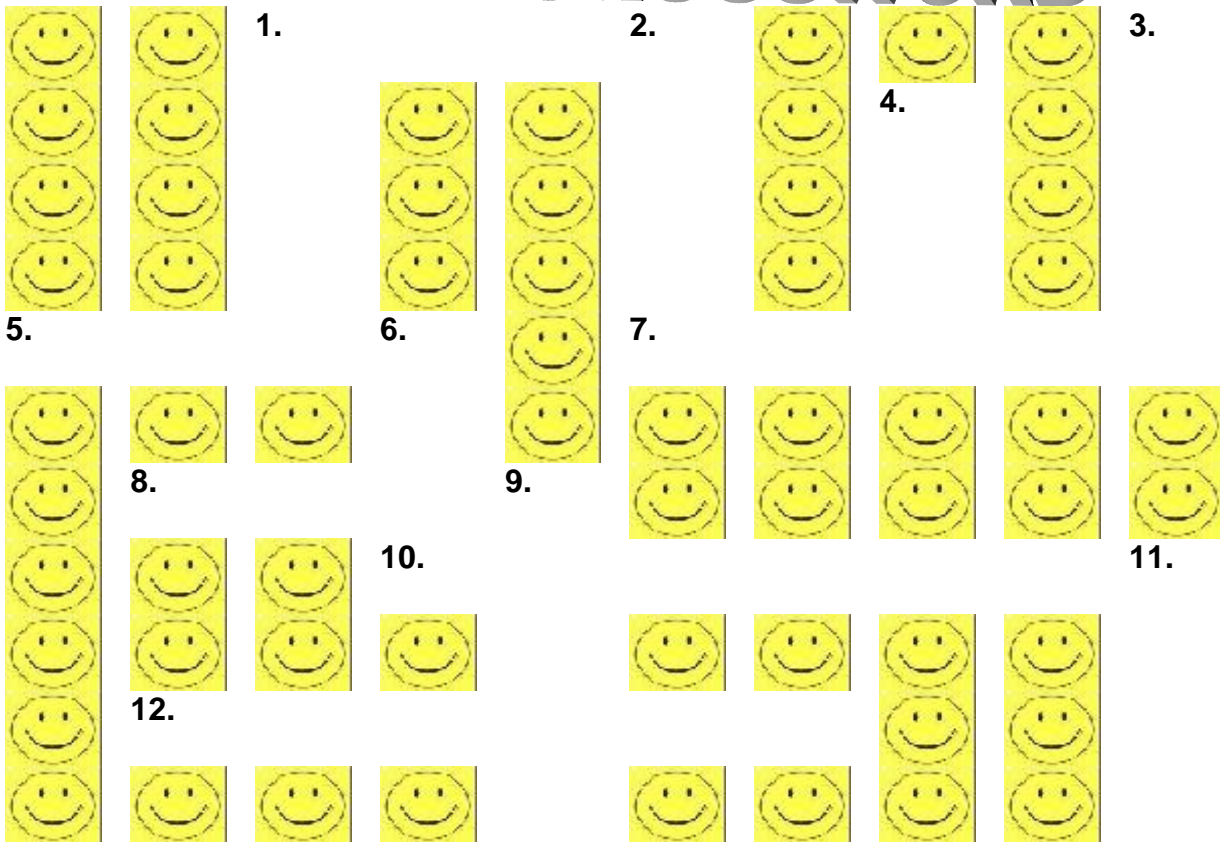
3. Before you go to Hajj, you should make sure your money is clean; i.e. you have no debts especially wajib debts like \_\_\_\_\_ and \_\_\_\_\_.
4. Before going to Hajj you should also make sure you have prepared a \_\_\_\_\_ and given away some \_\_\_\_\_ for your journey.
5. The name of the minor Pilgrimage is \_\_\_\_\_.
6. Before reaching **Mecca**, people stop at the **boundary of the holy land** known as \_\_\_\_\_.
7. To enter Mecca, you must be in Ihram.

True

False

8. Ihram is the name of the clothes worn by a pilgrim.
9. Ihram must not be made of \_\_\_\_\_.
10. The niyyah for wearing ihram should always include \_\_\_\_\_.

# HAJJ CROSSWORD



## ACROSS

1. Hajirah ran from \_\_\_\_\_ to Marwah in search of water.
5. Ismaeel and Ishaq are the \_\_\_\_\_ of Nabi Ibraheem (a)
7. Nabi Ibraheem had a \_\_\_\_\_ in which Allah told him to sacrifice his son.
8. A Haji walks and sometimes \_\_\_\_\_ between Safa and Marwah
10. \_\_\_\_\_ came three times to stop Nabi Ibraheem from sacrificing his son.
12. While in Ihram a Haji cannot kill any animal, not even an \_\_\_\_\_.

## DOWN

1. The Tawaaf of the Ka'ba means going around it \_\_\_\_\_ times.
2. Hajar al- \_\_\_\_\_ is the black stone sent from heaven for the Ka'ba.
3. \_\_\_\_\_ Ibraheem, near the Ka'ba has the footsteps of Nabi Ibraheem.
4. Hajj is wajib only \_\_\_\_\_ in a lifetime.
6. According to the Prophet (s) one who performs Hajj becomes free of \_\_\_\_\_.
9. One of the animals which can be sacrificed at Hajj.
11. A part of this can be cut at Taqseer.

## **Acknowledgements**

Shia-Muslim Association of Bay Area would like to thank the authors, editors and reviewers for their contributions to the School of Ahlul'Bait curriculum development project.

We are especially thankful to Dr. Nabi Raza Abidi for leading the curriculum committee and providing the motivation and invaluable guidance for the project.

We would like to express our special gratitude to the SAB teachers and staff for their support and assistance in the development and testing of the curriculum.

SABA is also very thankful to the Islamic organizations and authors whose syllabus and books were used for the inspiration and creation of this curriculum.

Please remember in your prayers, all the people involved in this project.





# Grade 5 Akhlaq

## Grade 5 : A Story of Akhlaq



**First Edition** (Revision 2.0)  
**First Printing** April, 2006

**Compilers and Co-Authors:**

Urooj Kazmi, Chair, Syllabus Committee,  
School of Ahlul'Bait, Shia-Muslim Association of Bay Area

**Editors:**

Urooj Kazmi, Chair Syllabus Committee,  
School of Ahlul'Bait, Shia-Muslim Association of Bay Area

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**Contact Information:**

Any correspondence related to this publication and all notations of errors or omissions should be addressed to Syllabus Committee, School of Ahlul'Bait, Shia-Muslim Association of Bay Area at [saba@saba-igc.org](mailto:saba@saba-igc.org).

**Published by:**

School of Ahlul'Bait  
Shia-Muslim Association of Bay Area  
4415 Fortran Court, San Jose, CA 95134, USA  
[www.saba-igc.org](http://www.saba-igc.org)  
[saba@saba-igc.org](mailto:saba@saba-igc.org)

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## Foreword

The material presented in this document is a result of an effort made by the personnel of the school of Ahlul'Bait of the Shia-Muslim Association of Bay Area Islamic Center at San Jose, California in cooperation with several schools of Ahlul'Bait at London-Stanmore, London-Hujjat, Vancouver, Minnesota and Toronto.

We, at San Jose, looked at material from London-Stanmore, London-Hujjat, Vancouver, Minnesota, Toronto and Irvine's Islamic institutions, as well as that available at various web-sites to compile age appropriate textbooks for use by our students. We thank the institutions that were kind enough to provide us with the electronic files of their curriculum. We used some of what they had and added to it what we felt was appropriate. We included more worksheets and pictures where deemed necessary. We also added some new topics that, we felt are important to the students.

We had two important goals in mind while working on this document. First, introduce the students to the important Islamic concepts and beliefs that are crucial for him/her to know. Second, expose the students to as many Quranic verses and sayings from Prophet Muhammad (p) and his Ahlul'Bait (a) as possible.

We thank Hujjatul Islam Maulana Nabi Raza Abidi for his spiritual guidance. We hope future efforts will continue taking place until reaching our goal of having a strong, rich and unified curriculum for the schools of Ahlul'Bait for all ages.

**Syllabus Committee  
School of Ahlul'Bait**

## Preface

In this book, students are introduced to additional aspects of good behavior and mannerisms. They are to learn of several etiquettes taught by Islam to further enhance the nobility of our character. The student should learn to exhibit these etiquettes in dealings with all, Muslims and non-Muslims alike. Demonstrating good akhlaq is the ideal way to introduce people to the teachings of Islam. There are therefore a variety of topics considered under this title and continue in later books too.

## Chapter 1: Merits of Akhlaq

Akhlaq means BEHAVIOR or CONDUCT. To have good Akhlaq is very important but at the same time it is very difficult. Prophet Muhammad (S) has explained:

*"I have been sent to complete the nobility of your character."*

This means that out of all the tasks which Allah sent the Prophet (S) to us for, one of the most important was to teach us perfect Akhlaq.

To gain the best Akhlaq can be compared to climbing out of a deep, dark cave. Imagine trying to climb out from a cave as deep as the world. In the cave, our eyes are useless, we cannot see anything. We have to feel our way with our hands. As we climb higher, we begin to see the light, and our eyes start to open. In the same way, when we try to improve our character, we take one step at a time, higher and higher. The higher we get the closer we get to the light of Allah, and the better our Akhlaq becomes.

Once we get out of the cave, we are surrounded by light and we can see for miles and miles. We can see the sky and the sun. When we reach the top of our character, our soul is surrounded by Allah's light, and it can see through all the darkness that the world tries to attract us with. It can see the path towards Allah. It is hard work to reach that stage, but it is one of the tests in life, and the only way that we will become true followers of the Prophet (S).

In Surah an-Nur Ayah 35 and 36, Allah explains

***I am the Light of Heaven and Earth and I shall guide those whom I wish. This light is found in those houses where Allah's praise is offered day and night. The people of these houses are such that nothing tears them away from the remembrance of Allah and it is these people whom Allah will guide onto the right path.***

Light is there to guide us in the dark. What Allah is explaining to us is that He will guide us with His light, and will help us to climb out of the cave.

**How can we improve our Akhlaq?** We can improve our Akhlaq by trying to be good at all times, whether this is at home, or in the Mosque, at school or with our friends. Whenever we do something wrong we should ask Allah for forgiveness. We must also try our best not to repeat the same mistake again.

## 1.1 Worksheet: Merits of Akhlaq

1. In your own opinion what is good akhlaq? Use your own words to explain. Give *specific* examples of how you can practice good akhlaq in your life.
2. When you portray good akhlaq how do you help the image of Islam?
3. What did the Prophet (s) say he was sent for?
4. In today's culture, especially on television it is 'cool' to be rude. Think of an example where you can be 'cool' but still within the rules of good akhlaq.

5. Zain and Fatima are siblings. They have excellent akhlaq with their friends, family and people around them. They both help their parents, Sara and Hussein Rizvi, on the weekends at their family restaurant in Fremont. An old lady, Zinat, comes to the Restaurant every weekend because the children are always nice to her and helpful, and give her excellent customer service. Zinat, is elderly and she has no family in the U.S. Zinat has been coming to the café for the last 2 years because she feels like the children are like her family. Their parents also have very good akhlaq. Many customers at the restaurant have been coming there for years because of the good akhlaq of the Rizvi family. What does this teach you about the benefits of good akhlaq?

6. The closer we get to Allah, to the “light of Allah,” the better our akhlaq becomes.

TRUE

FALSE

7. Below are Ayahs 35 and 36 from Surah Al Nur in the Qur’an. What does this Ayah mean?

***“ I am the Light of Heaven and Earth and I shall guide those whom I wish. This light is found in those houses where Allah's praise is offered day and night. The people of these houses are such that nothing tears them away from the remembrance of Allah and it is these people whom Allah will guide onto the right path”***

8. We should always be polite and respectful to our parents, elders, friends, neighbors and people around us if we are to please Allah and follow the actions of the Holy Prophet (s)

TRUE

FALSE

9. Aliyah has a heart of gold. She is always helpful to others and is kind. However, she is known to have very hot temper around her friends and family. When she gets angry with her younger brother, Ali, she starts yelling and in the course of doing so ends up saying so many things that she does not mean. Once her temper cools off, she realizes what she has done and it is too late because she has already hurt her brother's feelings. Ali is beginning to lose his respect for Aliyah because of the way she yells at him. What are the consequences of Aliyah's behavior when she lets her anger take charge of her emotions and resorts to bad akhlaq? How should we behave when we are upset with others or find ourselves in a similar situation?

10. When Amina joined San Jose Elementary School her classmates thought she was weird because she wore hijab to school and was the only Muslim girl in her grade. Kids were mean to her and avoided talking to her. As time passed by all the kids got to know Amina for what she really was, a kind, and compassionate, funny, intelligent and helpful girl. She even helped the girls that made fun of her in class. She is now the President of the 5<sup>th</sup> grade Students Council and is actually very well liked. People respect her for her beliefs and do not judge her anymore for being different. She has won all her friends over through her "Actions" and not her "Words". What does this teach you about the importance of good akhlaq?

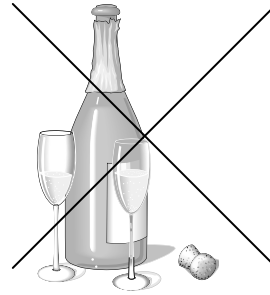


## Chapter 2: Manners of Eating

Allah says in the Holy Qur'an:  
Eat of the good things with which We have provided you, and give thanks to Allah."

So, before you sit down to eat, you must make sure that the food is "of the good things", that is, it is HALAAL.

Never eat in a place  
where there is Alcohol.



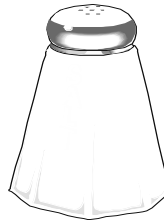
Always wash your hands  
Before you start eating



Before you start to eat say:

**BISMILLAHIR RAHMAN NIR  
RAHIM**

Take a pinch of salt  
before starting to eat



Always eat with your right hand,  
and take small bites and chew the  
food.

Never talk with your mouth full or look at other people's faces or plate while eating.



Don't eat hot food or blow on it, and always finish all the food on your plate.



Do not over eat. Always put a little food on your plate and add more if you are still hungry.



Only get up from the table when you have finished your food.

Before getting up, take another pinch of salt and say: **ALHAMDULILLAH**

Finally, rinse your mouth, wash your hands and dry them with a towel.



## 2.1 Manners of Drinking

When drinking do not gulp it down at once, but sip it in three parts, starting with:

BISMILLAHIR RAHMAN NIR RAHEEM

And stop the drinking with: ALHAMDULILLAH

Bismillahir Rahman nir Raheem



Say Bismillah



Drink water

Alhamdulillah



Say Alhamdulillah

# Do this three times

When drinking water remember Imam Hussein (a), his family, and their thirst in Kerbala.

When you finished drinking, ask Allah to send His blessings on Imam Hussein (a), his family and companions, and curse on his murderers and enemies.



- Try not to drink from a glass that has a crack. If you do, do not drink from the side that has the crack.
- During the day drink standing up and at night drink sitting down.
- Do not drink too much.

Nothing is better to drink than water. All creatures of Allah drink water to survive. Allah says in the Holy Qur'an in Suratul Anbiya, Verse 30:

**“We made every living thing from water.”**

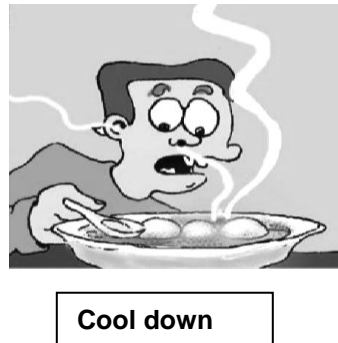
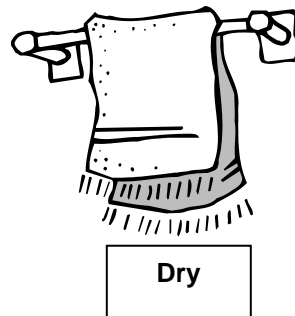
## 2.2 Worksheet: Manners of Eating and Drinking

Fill in the blanks using the pictures below (you may use a word twice):

1. Before you start eating you should \_\_\_\_\_ your hands.
2. You should never sit at a table which has \_\_\_\_\_ on it.
3. Before you start eating you should take a pinch of \_\_\_\_\_.
4. You should wait for food to \_\_\_\_\_ .
5. You should not eat \_\_\_\_\_ food.



Right



6. You should never \_\_\_\_\_ at others people's food when eating.
7. You should always eat with your \_\_\_\_\_ hand.
8. When you have finished you should \_\_\_\_\_ and \_\_\_\_\_ your hands.

Short Answers:

9. What are the three things one should remember when drinking water?
  - a.
  - b.
  - c.
  
10. What does the Qur'an say about water?

## Chapter 3: Controlling the Tongue (Manners of Talking)

People may look at you and decide what kind of person you are by the way you are dressed, but their final and lasting feeling about you will be on what you say.

**Think before you speak.**

**Imam Hussein (a) has said that:**

**You should never begin a conversation without first saying salaam to the person.**

Prophet Isa (A) has said that you should think of your words like gold and find the right time to say what need be, as you would find the right thing to spend your gold on.

When speaking:

- Always say what is **useful**, what is **truthful** and what is **not harmful** to anyone.
- Never, say hurtful things or back-bite about anyone, do not even listen to others doing it.
- Never, hurt anyone's feelings even jokingly.
- Never, use bad language.
- If you are not sure whether you should say something or not, then it is better to keep quiet.



**Think before you speak, and imagine if our 12<sup>th</sup> Imam (a) is standing next to you, would you still say what you are going to say.**

### 3.1 Abusive Language, Insults, Sarcasm and Impertinence

To use abusive language means to swear or insult someone. This is so obviously wrong, but surprisingly it is a common habit especially amongst the youth.

Most people swear when something bad happens to them, or when someone does something that they don't like. These people say that the actual swearing helps them to control their anger, and stops them from doing other things which might be even worse.

This argument is logical, but Islam rejects it because a person who cannot restrain his anger, without using foul language must have very weak will power. The noblest person according to Islamic etiquette (akhlaq) is that person who can control his anger, and even manage to look happy.



To use swearing as a means of insulting someone is unjustified under any circumstances. Islam teaches us NEVER TO INSULT. If someone has wronged us, we should either take action, or tell them that we do not like what they say; but to insult them is to stoop to a very low stage, and Islam does not accept that a person should become so undignified.

To be sarcastic to others, and tease them also shows that part of a person's character is faulty. It may only feel like a joke, but think for a moment how *you* would feel if you were the one being teased.

Below are a few saying of Imam Ali (a) about the danger of the tongue. Look over them, and think about their meaning.

- *"Nothing else needs to be restrained and kept under control but the tongue".*
- *"Whosoever desires to remain safe should guard against what comes out of his tongue".*
- *"Take care of your tongue".*
- *"Woe be upon you! Will people be with their noses prostrated in hell fire except for reasons of what they had reaped out of (misuse) of their tongues".*
- *"The one from whose tongue people are afraid of is from the inmates of hell fire".*
- *"Salvation of the believer lies in guarding his tongue.*

### **3.2 Impertinence:**

This means to give disrespectful answers to people who are talking to you. If someone is talking to you, whether he is telling you off or not, you should never be rude in your replies. If you are innocent then explain yourself, but to answer back to a parent or a teacher in such a manner is an inexcusable example of bad akhlaq.

Impertinence just proves that you have a poor character. It may make you feel smart for a while, but at the end of the day, you will have lost all your respect in front of your elders.



### 3.3 Worksheet: Controlling the Tongue

1. As we grow older all of us feel we can talk back and give smart responses to our parents or teachers. What does Islam say about this?
  
  
  
  
  
  
  
  
  
  
2. Name three things that we should be careful of when speaking:
  - a.
  
  
  
  - b.
  
  
  
  - c.
  
  
  
  
  
  
  
  
  
  
3. Give two examples of how or when *you* can control *your* tongue.
  - a.
  
  
  
  
  
  
  - b.
  
  
  
  
  
  
  
  
  
  
4. Imam Hussein (a) has suggested the first thing we should say when we speak to someone is \_\_\_\_\_.
  
  
  
  
  
  
  
  
  
  
5. If one are not sure about the effect of what they are going to say it is better to remain \_\_\_\_\_.

6. Hijab and Samantha are good friends and hang around together in school. They eat lunch together every day and walk back to the bus together. One day Samantha and Hijab fall into a misunderstanding. Jahara, another friend is jealous of their friendship and lies to Hijab that Samantha was saying things about her behind her back. Hijab does not even think of asking Samantha first, she just charges at Samantha, loses control, and starts yelling at her and calls her names. Samantha is dumbfounded and cannot believe that Hijab is acting the way she is. Samantha walks away and tells Hijab that she is under some misunderstanding. If you were Hijab, what would have been the right way to deal with this situation as a Muslim?

7. Zahra is upset with her parents because they did not allow her to spend the night at Emile's house. Zahra's parents have a good reason to not let her spend the night. Zahra's mom calls Zahra downstairs to help her by laying the table for dinner but Zahra refuses. When Zahra's mom comes upstairs to talk to her and explain to her that mothers always have their daughter's best interests at heart and that she loves her, Zahra gets abusive and disrespectful. Why is Zahra's behavior unacceptable in Islam? What are the consequences of such disrespect?

8. Prophet Isa (A) has said that we should think of your words “like gold and find the right time to say” what we need to say just as we would find the right thing to spend our gold on. It is always important therefore to think before we speak.

TRUE

FALSE

9. Every action that we perform has a consequence. What are the consequences of being disrespectful and not controlling your tongue? Think of 3 consequences and write them down below

10. Zena and Fatima are good friends since Kindergarten. Zena and Fatima apparently had a disagreement that could have easily been fixed if they both sat down and talked about their problem. Zena instead chooses to call Fatima and starts saying all sorts of bad things to her on the phone without even putting much thought into what she was saying. Fatima gets offended and promises herself to never talk to Zena again. What were the consequences of Zena’s actions? What lesson do you think we can learn from this about controlling our tongue?

## Chapter 4: Dress Code

Indecent dressing means to have a form of dress which is disrespectful, i.e. which reveals the shape of the body in such a way as to attract attention from others.

Whether the garment is loose or tight; see-through or dark; or any other combination; if it reveals part of or all of the shape of the body, then according to Islamic standards, it is classified as indecent.

If someone wears clothes which are revealing, it becomes necessary for those who are present to cast down their gaze, so they should not look directly at the person.

***"Say to the believing men that they should lower their gaze and guard their modesty: that will make for greater purity for them: and God is well acquainted with all that they do. [Surah 24 Ayah 30]***

***And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over themselves and not display their beauty except to their husbands..." [Surah 24 Ayah 31]***

***Oh children of Adam! We have bestowed raiment upon you to cover your shame as well as to be an adornment to you. But the raiment of righteousness --- that is the best" [Al-A'raf 7:26].***

The address in this last Ayah is to all humanity, emphasizing thereby the universal human need to cover ourselves properly. We cover our bodies and dress modestly to show our soul not our body.

Our dress should provide adornment. It should provide for decent appearance. Our appearance should not be an eyesore for decent human beings. Dressing indecently invites disrespect.

For men, this extends the coverage requirements to include most of the body. A male should not wear tight or revealing clothing either, and should wear a beard so that he is easily distinguished from a female. He should also not dress like women nor wear their clothes.

For women, the essential requirement is that their dress should identify them as respectable ladies who would be honored not harassed. Islam helps to secure a female's modesty by

preserving her beauty with Hijab. This way when a person talks with or looks at a lady, **he sees her ideas and thoughts** rather than just her attractiveness. Hijab rules also aim at protecting women from the gaze of na-mahram men.

Our dress should establish our Islamic identity. At the least it should not identify us as followers of another religion. Additionally, it should positively identify us as Muslims.

Poor people may not be able to afford dressing expensively. Dressing simply causes people to identify simplicity as a life style and promotes equality amongst rich and poor. So Islam also encourages us to dress simply.

#### **4.1 Why should People Care about the Way that They Dress?**

People wear clothes for many reasons besides just covering themselves. Some reasons are as follows:

- a) To cover themselves
- b) For comfort
- c) For protection against cold, wind, rain, etc.
- d) To look and feel good

## 4.2 Worksheet: Dress Code

Choose the correct answer:

1. One should wear only name brand expensive clothes...
  - a. Sometimes, if you can truly afford it
  - b. Always, even if you cannot afford it
  - c. Once in a life-time
  - d. Never
  
2. If it is in style to wear skin tight clothes that reveal your figure;
  - a. Everyone should wear tight clothes
  - b. It is o.k. to wear these for women in WOMEN-ONLY gatherings
  - c. You should wear them everywhere so you don't stand out as being out of fashion
  - d. You should never wear them
  
3. It is important for a Muslim to wear ...
  - a. Clean and decent clothing
  - b. Torn clothes, so you don't look rich
  - c. Fashionable clothes
  - d. Clothes that you like, no matter how it looks
  
4. People that dress indecently are doing everything BUT the following:
  - a. Displeasing Allah
  - b. Submitting to the will of Allah
  - c. Encouraging evils of society
  - d. Causing our Imams to be sad
  
5. People who dress decently and cover themselves well:
  - a. Look respectful
  - b. Are submitting to the will of Allah
  - c. Please our Imams
  - d. All of the above

## ***Chapter 5: Deeds Which Invite Blessings***

Allah says in Surah al-Baqarah, Ayah 277:

***Those who believe, and do deeds of righteousness, and establish regular prayers and regular charity, will have their reward with their Lord: on them shall be no fear, nor shall they grieve.***

There are many deeds which, if done regularly make Allah pleased with the person who has done them.

We should do good deeds because other people benefit from us. By being good we are obeying Allah and pleasing Him. Also we will have a good feeling by helping others.

Some of these are listed below:

- 1) Waking up early in the morning for Salatul Shab, and Salatul Fajr.

***51:15 As to the Righteous, they will be in the midst of Gardens and Springs,***

***51:16 Taking joy in the things which their Lord gives them, because, before then, they lived a good life.***

***51:17 They were in the habit of sleeping but little by night,***

***51:18 And in the hours of early dawn, They (were found) praying for Forgiveness;***

- 2) When you wake up in the morning, say Salaamun Alaikum to your parents and ask them if there is anything you can do for them.
- 3) Reciting Qur'an in the morning before going to school or work. Prophet Muhammad (S) has said:

*"The best among you are those who learn the Qur'an and teach it to others."*

He has also said:

*"Let **light shine** in your house with the recitation from Qur'an, and do not turn your homes into dark vaults. For when Qur'an is frequently read in a house, the blessings of*

*Allah descend, and those of the house live a life of ease and happiness, and the house shines in the sight of the heavenly creatures, the same way as the stars shine for the creatures on earth."*

- 4) Giving help to those in need. **Everybody** gets help from Allah. Allah likes those people more who are kind to others and try hard to help them.
- 5) Giving to the poor. Allah has given you your wealth. You should be thankful to Him by giving it to others who need it.
- 6) To pray Salaah **ON TIME**. Our 6th Imam (A) has said:

*"Whoever does not pray on time is not of us."*

- 7) To tell the truth at all times. Prophet Muhammad (S) has said:

*"Leave falsehood and make speaking the truth a habit."*

We are also told that lying is the mother of all evils, since when you lie; you will start to do other bad things as well.

- 8) To be a host (have a guest in the house). Prophet Muhammad (S) has said:  
*"When Allah wishes to do good to a family, He sends a gift to it. The gift is a guest who brings the sustenance of Allah with him and washes away the sins of the family when he leaves."*

This does not mean that the sins of the family will disappear! It means that the guest gives a chance to the family to be good and hospitable. If the family is a good host, Allah will be pleased with them, and with His mercy forgive them of their sins.

- 9) To wash your hands before **and** after meals.
- 10) To be in a state of taharat (clean). Always perform wudhu before sleeping, eating, praying Qur'an, or offering Salaah.
- 11) To say Salaatul e Jama'ah. Prophet Muhammad (S) has said that if you have already offered your salaah, and you come to a mosque where salaah is being recited in Jama'ah, you **should** offer your prayers again to please Allah.



## 5.1 Deeds Which Invite Blessings

1. Write down three deeds you can do to invite happiness (do not use the ones mentioned below)

- a. \_\_\_\_\_
- b. \_\_\_\_\_
- c. \_\_\_\_\_

2. How can you always or almost always be in a state of taharat?

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3. What did Prophet Mohammad (AS) say was one way of having Allah forgive our sins?

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4. You have had a full dinner and go to visit a friend afterwards. They have just ordered cheese pizza, your favorite. Your tummy is full but the pizza looks great! What should/could you do?

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5. What usually makes you sulk? How can you prevent yourself from it?

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6. Do you know a stubborn person? How does this person make you feel with their behavior? If you don't, think of an example of how a stubborn person would act and could make others feel?

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7. Who are you rude to most (brother/sister/etc.)? How can you improve yourself?

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8. Your classmate made a mistake and your whole class laughed at him. What should you do? How would you feel if you were the one being laughed at?

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9. What was the deed (in one word) that Shaitan was guilty of?

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10. It is sometimes very easy to lie to get out of trouble! How can you stop yourself from telling a lie?

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## Chapter 6: Deeds that Invite Misfortune

We all have done deeds that invite happiness, but there are also deeds, which are bad, and if you do them, they will lead to unhappiness.

Allah has made certain deeds wrong because either they are bad for us, i.e. our health, or they hurt or harm other people.

Some of these deeds are as follows:

- 1) Missing to say your prayers on time without a good reason: If you are watching your favorite football match (e.g. the FA cup between Manchester United and Crystal Palace), and it is time for salaah, you should go to pray first, and then come back to watch the rest of the match.

Our 6th Imam (a) has said:

*"Whoever does not pray on time is not of us."*

- 2) Eating when you are already full: This is bad because you spoil your appetite, as well as making yourself overweight and you are putting extra pressure on your body to look after the extra weight. You also loose respect for food.
- 3) Sulking: This means to make a face when you do not get what you want. This is bad because you are being a spoilsport. If your parents refuse you something, they are only doing it for your own good.
- 4) Being stubborn: This means that you think only you are right and that everybody else is wrong and refuse to hear anyone else. You should listen to others and think about what they are saying before you decide what is right and wrong.
- 5) Sleeping more than is required: If you sleep too much, then this is bad for you. The more you sleep, the more tired you get. This means that if you become lazy and lay in bed for longer than you need, then you will become even lazier. Time is very precious, and Allah has given it to you to spend usefully. Try not to waste it.
- 6) To tell lies: Lying is very bad, and can become a habit very easily. Lying is also like a key, which opens the door to other bad deeds. Prophet Muhammad (s) has said:

*"Leave falsehood and make speaking the truth a habit."*

- 7) Being rude to others: This is bad because you not only hurt other people's feelings, also you will lose your self-respect and you friends if you make a habit of being rude.
- 8) To think that you are better than others: This is one of the worst deeds, because this is pride. That is why Shaitan, was removed from the mercy of Allah, because he thought, he was better than Prophet Adam (A). How can you avoid pride and arrogance? However good you are or however well you do, just remember Allah; tell yourself that He is the One who has helped you achieve your success and thank Him, and you will stop yourself from becoming arrogant.
- 9) To laugh at other people's mistakes: This is rude as well as being proud. Everybody is human, and everybody makes mistakes. To laugh at other people is bad because you can hurt their feelings. Just think, how would you like it if other people laughed at you?
- 10) To be in a state of najaasat (uncleanness): You should always try to remain clean and tahir. This means that you should wash yourself properly every time you go to the toilet, and make sure that your clothes do not get najis. If they do, then you should clean them as soon as you come home. It is said that to be clean and tahir is from the habits of the prophets.

## 6.1 Worksheet: Deeds that Invite Misfortune

1. Why has Allah made certain deeds wrong?
2. How can you avoid being arrogant?
3. Why do you think over-sleeping is bad?
4. Why did Iblees, an angel, become Shaitan whose mission is to whisper evil thoughts to us and lead us astray?

5. Suppose lying will save you from your teacher's punishment (your parents will be unaware of your wrong deed in school too). Why do you think you should still tell the truth and face the consequences of your deed?

**Fill in the blanks:**

6. You should always remain clean and \_\_\_\_\_.
7. Being \_\_\_\_\_ means that, you think only you are right and that everybody else is wrong.
8. \_\_\_\_\_ means to make a face when you do not get what you want.
9. Our \_\_\_\_\_ has said: "Whoever does not pray on time is not of us"
10. To laugh at other people's mistakes is bad because you can \_\_\_\_\_.

## Chapter 7: Good Intentions

It is necessary for us to understand that anything that is not done purely for Allah and without sincerity gives no benefit to man. Rather, it is harmful for the hereafter. Imam Sadiq (a) says:

*Anyone who aims at getting worldly gains from knowledge has no share in the Hereafter and one who intends to earn in the Aakhirat gets both; worldly and other worldly benefits from Allah.*

Even while fasting, if a person definitively intends to break the fast, then the fast becomes void although the person might not actually eat or drink anything, because the intention was not sincere. Allah is All-knowing, All-hearing. Nothing is concealed from Him. He knows even the hidden secrets of our hearts. He is well aware of our intention, He knows the real motives of all our actions. We can deceive a man but can never deceive Him. If we perform a deed only to carry out His order, seeking solely His Pleasure, He will accept it, and grant the promised reward, but if the real incentive of the deed is some worldly gain, He will reject it, be it even a prayer.

Ameerul Mu-mineen (a) says: *All the deeds are hypocrisy except that which is done with a purity of intention.*

The Holy Prophet (s) says: *Deeds of man are mortgaged by his intention and everyone gets what he intends. If anybody fights for the Cause of Allah, his reward is with Allah and if one wages a war for worldly gain, his reward remains limited only to this world.*

Prophet Muhammad (s) once narrated that three people died and were brought before Allah. One person was a Qari (a recitor of the Holy Qur'an); the other a great warrior who fought bravely and was martyred in the way of Allah; and the third used to give abundantly of his wealth in charity. In each case, Allah asked them what they did, and they recounted their respective deeds, adding that they did this for the sake of Allah. However Allah was aware that the Qari recited the Qur'an more for the praise he heard of himself; similarly the martyr fought in a Holy war only to be called hero by others; and the rich man donated to charity in order to be called a generous man. All three of these people therefore did not have pure intentions and did not deserve any reward from Allah.

So suppose you tell a friend to stop cheating or being mean to other friends and your friend gets mad at you. Do you think you did something wrong? No, not if your intention was to help your friend do something right and refrain from wrong. However if your intention was to

embarrass your friend in front of others; or to make others think how great *you* are then you did do something wrong. And just like you know it in your heart so does Allah.

So, in all the good that we do, let us be sure that our intentions are for the right purpose only, and in any sinful actions, let us be fearful of Allah and sincerely remorseful.

Imam Sadiq (a) said: *Allah will gather people on the Day of Judgment according to their intentions.*

If the action lacks sincerity however dignified or pious it may be, it will not fetch any reward from Allah. In every circumstance, doing one's duty in the path of Allah with purity of intention raises one to a great status. Nobody can say that this is not possible for me because, when one starts walking on the way of Allah, one's strength increases and one's difficulties are resolved.

As the Holy Quran says:

***And as for those who strive hard for Us, We will most certainly guide them in Our ways; and Allah is most surely with the doers of good.***



## 7.1 Worksheet: Good Intentions

1. Write down two ahadith about the importance of good intentions in our deeds.
2. What does a person have to do if he wants his intentions for his deeds to be good?
3. Name an example of when you did something good with purest of intentions. If you cannot think of one, make up one that you could possibly do.
4. Shaitan had prayed to Allah so many times. What was the intention of his action that made him so bad? After all, he had just refused to bow down in front of Adam (s), not Allah.
5. If I give away only \$100 to help someone in need and a rich person gives \$1000 whose donation do you think will be accepted by Allah and why?

Fill in the blanks:

6. The rewards we get are for our good \_\_\_\_\_.
7. A Qari is a person that recites the Holy \_\_\_\_\_.
8. A martyr is a Muslim who dies in the way of \_\_\_\_\_.
9. In all sinful action let us be \_\_\_\_\_ of Allah.
- 10 In every circumstance, doing one's duty in the path of Allah with purity of intention raises one to a \_\_\_\_\_.

## Chapter 8: Ikhlaas (sincerity)

This means to be sincere and honest in all respects.

Sincerity means to really mean something when you say it, to really feel for something with your heart.

We should be sincere in all our actions. Although this all sounds very easy it is one of the most difficult tasks ever set before us. Ask yourself, for instance *"How sincere am I when I offer my prayers?"*

### 8.1 Why is it difficult to be sincere?

Allah created man and give him a balance. In a universe where everything has an opposite, light and dark, good and bad, Allah gave man **FURQAN**, the ability to judge between the opposites.

To enable us to use our judging ability, Allah created that facet of our nafs that is receptive to the voice of Shaitan. It is in our innermost hearts and whispers evil thoughts into our mind. In Qur'an, Surah 114, Ayah 4 and 5, we ask Allah for protection from this whisperer, from the thoughts which it tries to implant into our minds. This is what we are fighting against.

Shaitan asked Allah to give him freedom until the Day of Judgement. Allah granted him that freedom. Shaitan has made it his duty to guide human beings away from Allah.

Surah 15 Ayah 36 onwards,

*(Iblis) said: "O my Lord! Give me then respite till the Day the (dead) are raised."*

*(God) said: "Respite is granted to you--*

*"Till the Day of the Time Appointed."*

*(Iblis) said: "O my Lord! Because You have put me in the wrong, I will make (wrong) fair-seeming to them on the earth, and I will put them all in the wrong--*

*"Except Your servants among them, SINCERE and purified (by Your grace)."*

*(God) said: "This (Way of My SINCERE servants) is indeed a Way that leads straight to Me.*

*"For over My servants no authority shall you have, except such as put themselves in the wrong and follow you."*

***And verily, Hell is the promised abode for them all!***

And therefore Shaitan waits for us. His voice starts whispering, praising us, and telling us how great we are. If we are not aware, our niyyah changes, and we lose all our sincerity.

When we pray in public, our niyyah is under attack by this same voice. It tells you to pray correctly, just to show others what a pious person you are.

Salaah should be truly sincere. We should not try to hurry our prayers in the morning so that we can climb back into our beds after all we are thanking the One who gave us life. If you put your hand on your chest, you will feel your heart beat and remember the force that caused it into motion. This is the force that we worship.

Allah says in Hadith e Qudsi ***"I was a hidden treasure, and I wanted to be discovered, therefore I created."***

A treasure is something we benefit from, whether it is knowledge, wealth, etc. Allah is a hidden treasure, but He has left us plenty of clues (signs) to how He can be discovered. Qur'an is full of advice about the signs of Allah, of how we can reach him. The secret of finding the path is to keep your niyyah sincere, to make your every action honest and for the pleasure of Allah.

This will work both ways, because Allah has told us that when we remember Him, He will also remember us. Surah 2 Ayah 152

***Then you do remember Me; I will remember you.***

By being sincere in our actions we will receive an inner strength from Allah, a way of looking at things superior to the gaze blinded by worldly goods. We will find more of a purpose in our life, and a contentment and harmony where we will find ourselves at peace with everything around us.

Once we overcome the whisper, then our ears will only receive true guidance. It takes a little bit of effort, but the rewards are beyond imagination.

Following are some of the sayings of the Commander of the Faithful, Imam Ali (a):

- *Blessed is the one whose actions, knowledge, kindness, revenge, taking and not taking things, speaking and not speaking all stem from his sincerity for Allah. [Mizan al-Hikmat, v.3, pp.56-58]*
- *Sincerity is the most honorable ending*
- *Freedom is found in sincerity. [Ibid]*

- *Sincerity is the support for the worship of Allah. [Ibid]*
- *The one whose goal is other than God has been ruined. [Ibid]*

Sayings of the Prophet (s):

- *Blessed are the sincere ones. They are the lights on the path of guidance and are free from any wickedness. [Mizan al-Hikmat, v.3, pp.59-62]*
- *Do all your actions out of sincerity for God. God will not accept those actions except the ones done out of sincerity for Him. [Ibid]*
- *Sincerity means to avoid all divinely forbidden things and actions. [Mizan-al-Hikmat,v.3, p.63]*

Imam Hassan Askari (a) said the following about the very impressive value of the sincere ones:

*If I reduced the whole world into a bite of food and fed it to the one who worships God out of sincerity, then I would still think I had not done right by him. [Ibid]*

## 8.2 Worksheet: Ikhlaas (sincerity)

1. \_\_\_\_\_ means to be sincere and honest in all respects.
2. It is possible to be sincere if we become aware of our \_\_\_\_\_ thoughts and ideas implanted in our minds by \_\_\_\_\_
3. If we keep our niyyah sincere we will be able to find \_\_\_\_\_.
4. Shaitan has made it his duty to \_\_\_\_\_ human being away from \_\_\_\_\_.
5. Allah has told us when we remember Him, He will also \_\_\_\_\_ us.
6. Write down one of Prophet Muhammad's (s) saying regarding sincerity.
  
7. Write down one of Imam Ali's (a) sayings regarding sincerity.

8. Name five good deeds you could do to please Allah. How would you make sure you were sincere in those deeds?

9. What does FURQAN mean?

9. How can we achieve inner strength from Allah?

# Glossary of Terms

A'amal: Specific prayers or stages of prayer

Aakhirat: End of time

Ada: On time; often refers to salaah offered on time

Adaalat: Justice

Adhaan: Call to prayer

Adil: Fair

Aqil - Being sane and of sound mind

Ayn Najis: Inherently najis;. things that come in contact with ayn najis become unclean or najis.

Baligh: Person that has reached puberty

Batil: Incorrect; invalid; unacceptable

Bulugh: Puberty

Dua': Supplication; prayer

Eid-ul Fitr: Eid that celebrates the end of the month of Ramadhan

Ghaibatul Muslim: The act of assuming a najis person has become tahir after he has been away long enough to become tahir, whether he has cleaned himself or not

Ghasbi: Stolen; taken without permission

Ghaybat: Occultation; Disappearance from view

Ghayr rukn: Wajib parts of salaah that are not the foundation of salaah

Ghusl mass e mayyit: a ghusl that needs to be done after coming into contact with a dead body

Ghusl: A shower taken to make one self tahir (to ritually clean oneself)

Hadith; Ahadith(pural): The traditions narrated and practised by the Prophet or the Imams

Haraam: Forbidden

Iftar: Time to break a fast; the food eaten at the time of breaking a fast



Ihram: Attire/Clothes worn especially to perform Hajj (two pieces of white unstitched material for men and white simple clothes for women).

Ikhlaas: Sincerity

Inqilab: Change in the properties of najaasat that results in ritual purification

Intikal: Change of location that causes ritual purification

Iqamah: refers to the second call to prayer recited before beginning salaah, slightly different than the first call to prayer, the adhaan.

Istibra: The process of keeping halaal animals that have eaten haraam secluded from haraam and given a tahir feed for a period of time to ritually purify them

Istihalah: Chemical change that causes ritual purification

Istitaah - Being capable (financially or otherwise)

Jabira wudhu: A wudhu done over a bandage if the bandage cannot be removed

Jabira: Dressing or bandage on a wound

Kafir: Non-believer

Khums: The obligatory 20% tax on savings

Kubra: Greater

Malaika: Angels

Meeqat: Boundary of location where Ihram can be worn

Mu'min: Believer

Muftirat: actions to avoid while fasting

Mutahhirat: Elements that can purify najis items

Muwalat: Continuity

Nafs: The self

Najaasat: Impurity, ritual uncleanness

Najis: Ritually dirty and impure.

Na-Mahram: A man/ men in front of whom a woman should do hijab

Qadha: Late, when time is up

Qari: Person that is a trained to recite the Quran

Qira'at: Recitation of Surah al-Hamd and other surah

Qiyam: Standing during recitations of surahs or tasbeeh

Rukn of salaah: Wajib parts of salaah that are the foundation of salaah

Sadaqah: Donation for the poor

Sajdatayn: The two sajdahs

Salaam: Salutation

Sawm: A fast

Sughra: Smaller

Sunnah: Whatever the Prophet(s) said, did, or permitted to do; practice of the Prophet (s)

Tabbayah: Something made automatically tahir because it is related to or follows something else that has become tahir

Taharat: Noun for tahir that refers to ritual cleanliness

Tahir: Ritually clean (opposite of najis)

Takbiratul Eham: The recitation of Allahu Akbar that begins salaah

Tarteeb: Order

Tasbeeh arba'ah: 4 praises of Allah recited often in the 3rd and 4th raka'ah of salaah

Tashah-hud: Recitation while you sit after the two sajdahs in the second and last rakah

Tayammum: Refers to 'cleaning' oneself using sand or dust, which may be performed in place of wudu or ghusl, only if clean water is not available or cannot be used.

The Qaim: The one that remains

Umrah-e-Tamattu: The pilgrimage part performed between 1st and 8th Dhulhijjah

Wajib: Required; obligatory

Zawaalul 'Ayn Najasat: Something made tahir due to a disappearance of the najasat

## **Acknowledgements**

Shia-Muslim Association of Bay Area would like to thank the authors, editors and reviewers for their contributions to the School of Ahlul'Bait curriculum development project.

We are especially thankful to Dr. Nabi Raza Abidi for leading the curriculum committee and providing the motivation and invaluable guidance for the project.

We would like to express our special gratitude to the SAB teachers and staff for their support and assistance in the development and testing of the curriculum.

SABA is also very thankful to the Islamic organizations and authors whose syllabus and books were used for the inspiration and creation of this curriculum.

Please remember in your prayers, all the people involved in this project.